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J. M. FOSTER.

CHRIST THE KING

BY

REV. J. [illegible] OSTER

Pastor of the [illegible] Church, [illegible]

AUTHOR OF "[illegible]," "[illegible]," AND "[illegible]"

WITH [illegible] BY

HON. [illegible] ALEXANDER

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CHRIST THE KING

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BY

REV. J. M. FOSTER

Pastor of the Second Reformed Presbyterian Church, Boston

AUTHOR OF "REFORMATION PRINCIPLES," "ROMANISM, THE EVIL AND ITS REMEDY, "SECRET SOCIETIES IN CHURCH AND STATE," "DISTINCTIVE PRINCIPLES OF THE COVENANTERS," ETC.

INTRODUCTION BY

HON. JOHN ALEXANDER

PHILADELPHIA

BOSTON

JAMES H. EARLE, PUBLISHER

178 Washington Street

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"We will pray and labor for the peace and welfare of our country, and for its reformation by a constitutional recognition of God as the Source of all power, of Jesus Christ as the Ruler of nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion; and we will continue to refuse to incorporate by any act, with the political body, until this blessed reformation has been secured." THE AMERICAN COVENANT.

Sworn and signed by the Synod of the Reformed Presbyterian Church at Pittsburgh, Pa., 1871.

TO
THE MEMORY OF MY

Father and Mother,

WHOSE PRINCIPLES WERE ROOTED IN THE
COVENANTS OF SCOTLAND,
NATIONAL AND SOLEMN LEAGUE,
WHOSE LIVES WERE A TESTIMONY TO THE ROYAL CLAIMS OF
MESSIAH THE PRINCE, AND WHO

Died

IN THE HOPE THAT THEIR FAITH SHOULD LIVE
IN THEIR CHILDREN'S CHILDREN,
THIS
BOOK IS DEDICATED.

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PREFACE.

THERE is an article in the December number of *Our Day*, by Will C. Wood, of Boston, entitled, "God in the Constitution." We were delighted at seeing that subject taken up in the pages of such a magazine, and began reading it with hearty good will. His sketch of the history of the relation of our civil life to Christianity manifested a familiarity with the subject that would do credit to any veteran National Reformer. His description of the convention that framed our National Constitution is too optimistic to account for the facts, but that can do the cause no possible harm. If the members of that convention were real Christians, it is all the more to their discredit that they framed an instrument that does not recognize the King of kings. His accounting for this fatal omission on the supposition that a secular constitution was the only one that would or could have been adopted at that time, imputes to that Christian convention a motive that does scant credit to their faith in their Redeemer. His statement of the rise and growth and power of the National Reform movement is fair and comprehensive. He indicates their purpose to be to secure some such an amendment to the United States Constitution as will suitably acknowledge Almighty God as the source of all authority, the Lord Jesus Christ as the Ruler of nations and the Bible as the foundation of all law. With the first of these he is in hearty sympathy

and assigns good reasons for desiring its incorporation in our supreme law. But the second he vehemently repudiates. He affirms that there is no such thing as "a Christian nation," properly so called; that Christ is not King of the organic people, but only of individuals; that while Christ gave certain maxims that are good for the State, as stating the relation between Church and State, "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's," the principle upon which divorce is to be granted, "for adultery," and the Divine origin of the State, "the powers that be are ordained by God," yet these are not laws because Christ said so, but because they correspond to right reason; and that the idea of a "Christian State" is Covenanterism and dangerous to the Republic. The promoters of this movement, he grants, are men of high moral purposes, but they have embarked upon a river without being aware that the rapids are before them which will carry them over the precipice. Is it not surprising that a minister of the Gospel finds it necessary to warn earnest Christian men against the Lord Jesus Christ, the Prince of Peace? But we are not disturbed in our faith. In calm confidence that His mediatorial authority will soon be acknowledged by this nation and by every nation, we shall continue testifying for His crown rights and royal prerogatives. Mr. Wood's advice that the second clause of the amendment be thrown out cannot be considered for a moment. You might as well ask a man to cut out his heart and throw it away as a useless and dangerous encumbrance. The Kingly authority of Christ over the nations is the life of the National Reform movement. Take that away and Samson's locks are shorn, his eyes are put out, and he grinds in the prison. Take that away and we cease to build upon the Rock, and lay our foundations in the sands. Take away our Saviour

King and we are left without rudder or compass, or sailing chart or Pilot. "The bright and morning Star" is hidden from our view, and we are left at the mercy of the waves. Take away Christ from the movement and we court certain, inglorious and swift defeat. Never will we consent to yield Christ's royal claims. We have the follow ing objections to Mr. Wood's proposal:

I. It is based on false views of Christ's Person. Our Lord is not a human person. From eternity to eternity He is a Divine person. He took human nature into union with His Divine person, but the personality resides in the divine nature. What He said and did in human nature has moral character only as they are the sayings and doings of a Divine person. A Divine person was baptized at the Jordan, preached the Sermon on the Mount and died upon the cross. The Son of God who created the worlds, by whom all things consist, who gave the Ten Commandments at Sinai, gave the laws respecting the State, during the days of His flesh, which have all the authority of the decrees of God. "The people were astonished at his doctrine; for He spake as one having authority and not as the scribes." The solar system, the circulation of the blood, marriage, the Sabbath and civil government, are natural orders. They existed before the incarnation, and even before the dispensation of grace began in Eden. But they were ordained by the Son of God, and as Mediator made subject to His hand. "All things are put under Him."

II. It is based on false views of the Constitution of the mediatorial government. The dominion of Christ is twofold, absolute and official. As God, He always possessed unlimited power. This power is inherent, necessary and underived. It cannot be increased, diminished or nullified. But as God-man His authority is official and delegated. In the economy of redemption the Father sits as the Rep-

resentative of the Triune God. He is sovereign. This sovereignty is not an attribute of His nature, but a prerogative of His person. It is universal, absolute and immutable. He appoints, commands, requires, supports, accepts, and rewards. The Son voluntarily became the official subordinate of the Father. He is the "righteous servant" of Jehovah. As the reward for His humiliation the Father appointed Him universal Ruler. This official or delegated power is His mediatorial dominion. It originated in the councils of eternity. When the covenant of grace was made He was appointed King. "I was set up, appointed, from everlasting." All through eternity past He was mediatorial King. As mediatorial King He created this world that it might be the theatre upon which the Son of God should die. As mediatorial King He directs the stars in their courses, for "by Him all things consist." As mediatorial King He directs the movements of the wheels of Providence, guides the history of all nations and tongues and people and causes "all things to work together for good to them that love God." As mediatorial King He gave the law at Sinai, preached the Sermon on the Mount, announced the laws of His Kingdom, commissioned His embassadors to "teach all nations," and inspired His apostles to apply His law to the Divine institutions of the family, the State and the Church.

III. It is based on false rules of the relation of Church and State. They are two mutually separate, independent institutions, each subject to the Mediator in its sphere. The Church must not dominate the State, as in Papal lands; nor the State lord it over the Church, as in Prelatic Establishments. They cannot be divorced, as the United States Constitution contemplates; but must co-exist on terms of mutual co-operation under their Head and King. The administration

of the moral law has been committed to Christ. It is our rule of individual, domestic, social, political, national and ecclesiastical life, "in the hands of our Mediator." This law is both a civil code and a spiritual rule of life. In the former sense the State is its keeper; in the latter the Church. It is the State's duty to suppress all open idolatry, whether it be the endowment-house of the Mormons, the Joss-houses of the Chinamen, or the Roman Catholic Cathedral; it is the Church's privilege to enforce the worship of the true God within her pale. It belongs to the State to punish blasphemy, to the Church to sanctify God's holy name. It belongs to the State to prohibit all public Sabbath desecration; it is obligatory upon the Church to consecrate the day to God. The State must crush polygamy, and banish speedy and easy divorce, and prohibit the "social evil." The Church teaches husbands to love their wives, and wives to obey their husbands. The State punishes the external act of covetousness; the Church strikes down the principle of it in the heart with the sword of the Spirit. The Church and State are mutually separate and independent provinces of the mediatorial dominion of Christ, each subject in its sphere to the reigning King.

IV. It is based on false views of the moral personality of the nation. There is no fact in philosophy more firmly established than this: that a nation is a moral being, capable of rights and obligations. It has reason, will, and conscience. It has a character for good or evil, as distinct as the individual. A nation cannot exist without a religion, and its religion determines its moral character. We speak of a Pagan nation, a Mohammedan nation, a Christian nation. A nation commits sin, and may repent and be forgiven, as Nineveh. But sin cannot be forgiven except through Christ. Hence Christ is the Mediator between God and

disobedient nations. Our nation is Christian in her origin, history and life. In the late war God had a controversy with this nation on account of slavery. In the hour of the nation's trial, in 1863, the Senate of the United States honored Christ. That body asked President Lincoln to appoint a day for national confession of sin against God, "encouraged," as they expressed it, "in this day of trouble by the assurances of His Word to seek Him for succor, according to His appointed way, through Jesus Christ." The nation should give thanks "according to His appointed way through Jesus Christ," and hence our Presidents and Governors should recognize Christ in their Thanksgiving proclamations. This nation stops the whole machinery of government on the Lord's day, an act of national homage to "the Son of Man," who is "Lord also of the Sabbath day." In 1824 the Supreme Court of Pennsylvania declared that "Christianity—general Christianity—is and always has been a part of the common law of Pennsylvania; not Christianity founded on any particular tenets, nor an established Church with tithes and spiritual courts; but Christianity with liberty of conscience to all men." The Supreme Court of the United States, in February, 1892, declared that "this is a Christian nation."

The sun, moon and stars are subject to Christ, and they bow to the New Testament Joseph. The circulation of the blood is subject to Him and starts and stops at His command. But nations are His moral subjects, existing, prospering or decaying by His mediatorial providence. And for our Christian nation to adopt a constitution that ignores His authority and law is an act of rebellion which makes us obnoxious to His displeasure and wrath.

V. It is based upon false views of the Covenanters. The Covenanters are loyal citizens.

They never had a slaveholder in their communion. There was not a rebel in their membership during the war. They pray and labor for the welfare of their country. And there is no church that makes greater sacrifices of time, energy and money for the reformation of this nation than the Covenanters. They are dissenting citizens. They entered their political dissent and separated themselves from the "voting society" when that body accepted of authority under the immoral Constitution of the United States. They did this:

1. Because that instrument does not recognize Christ as King and Lawgiver. They hold that the nation has an organic life, as well as the Church; that the nation's sins are forgiven through Christ just as the Church's are; that the nation can fast, give thanks, and keep the Sabbath just as the Church; and that the nation's constitution should acknowledge Christ as her King, as the Church's creed should recognize Christ as her Head.

A man living in the South during "the war," and professing loyalty to the North, would have stultified his claims by voting and holding office under the constitution of the Southern Confederacy. A Christian in the United States, professing loyalty to Christ's crown and covenant, vitiates his claims by striking hands with a compact that ignores His authority.

2. Because that instrument contains provisions that are at variance with Christ's Law. We specify the President's oath, without God's name, and no religious test as a qualification for office.

3. Because dissent is our only refuge from responsibility.

4. Because dissent is the most powerful remedy. It is a protest in action. It is a rebuke that demands consideration. It is a condemnation that reaches the conscience and calls forth hatred and abuses, until the cause is confessed and removed.

VI. At the request of the editor of *Our Day*, Joseph Cook, LL.D., an article was prepared by the writer, on "The Principles of the Covenanters," which appeared in the March and April numbers of 1894. In it the proposition was maintained, that the great distinctive principle of the Covenanters is: The Mediatorial Dominion of the Lord Jesus Christ over the Nations. This doctrine was developed in a series of articles which appeared in *The Christian Statesman*, the organ of the National Reform movement, during the present year. In them the fact of Christ's mediatorial authority over the nations is set forth as a cosmopolitan doctrine underlying all true Christian statesmanship, and which is to be the redemption of all kindreds, and nations, and tongues, and people. The kind reception accorded our former book, "Reformation Principles, Stated and Applied," a copy of which was placed in the hands of each of the members of President Cleveland's cabinet, of each of the judges of the Supreme Court of the United States, of each of the Senators and Representatives of the Fifty-second Congress, of each of the one hundred members of the Constitutional Convention of Kentucky, and of the Governor and Senators, and Judges of the Supreme Court of Massachusetts, together with the libraries of one hundred colleges, in sixteen different states, and the public libraries of a score of cities, from all of which institutions and many of the public men, splendid testimonials were received, encourages us to offer these essays as a humble tribute to the King of Nations. The introduction was prepared in the form of an address to the theological students of the United Presbyterian Seminary of Allegheny.

J. M. FOSTER.

56 PINCKNEY ST., BOSTON.

Yours fraternally
John Alexander

INTRODUCTION.

IT is with great hesitancy that a private citizen without experience in this line responds to your request for a lecture on the HISTORY AND PURPOSE OF THE NATIONAL REFORM MOVEMENT. The first thought was to promptly decline your invitation and to suggest others more competent, but the judgment of friends and the providential connection I have had with the movement raised the question of *duty*. Therefore relying upon Divine aid and your generosity and forbearance with the imperfections and infirmities of my four score and nine years, I will endeavor to do what I can to comply with your request as the cause is very dear to my heart.

In my first paper on National Reform, originally laid before the Xenia Convention in 1863, and which was the foundation of the National Reform Movement, and which, as of some interest, will shortly be read to you, it was stated that the great original sin of our nation consisted in adopting our National Constitution without any distinct recognition of God, Christ or the Divine law—in setting up our national government in the name of the new deity "we the people." This bold

arraignment of our government was not hasty or unadvised, but was the logical outcome of nearly half a century's preaching and teaching respecting the true relation of Christianity to government, which it was my privilege to enjoy in the first half of this century, principally in Pittsburgh and Western Pennsylvania. During these years the deepest anxiety was often awakened in hearing of the awful doom awaiting all "the nations that forget God." There was at times a deep-felt sense of the need of some public movement by which the laws and government of our country could be brought into harmony with the laws and government of Christ, without which our nation must be destroyed. History repeats itself, and we should be warned by the fact that the shores of Time are strewn with the wrecks of nations that have forgotten God.

During the time referred to, Western Pennsylvania enjoyed a season of seed-sowing by a class of able preachers of the gospel, such as Drs. John Black, James R. Willson and others of that type, never excelled, if equalled, in any period or part of our country. We emphasize this fact here and will show hereafter the valuable service which the National Reform Movement received from the learned theologians of Allegheny County, Pa., in those early discussions of its principles and objects. The war of the slaveholders' rebellion called forth many assemblies of anxious citizens for prayer and Christian conference. In these conventions the influence of the secular theory of civil government, practically excluding Christianity from

recognition in the State, was painfully conspicuous.

Returning to Xenia, Ohio (my residence during the early 60's), from one of these great conventions held in Cincinnati, I was deeply impressed with the conviction that the people of the North were so earnest in charging the calamities of the war upon the people of the South, that previous to that time we had never heard of any admission or declaration of the *all important fact that the war was a national judgment permitted or sent by God in punishment for our national sins*, and that there *must be national repentance before peace could be restored.* There was amid much prayer and earnest counselling a growing conviction which we were unable to resist, that something must be done to direct the mind and heart of the people, both North and South, to our national sins as the true cause of the war. And as a means of securing this end, a convention was called to meet in Xenia, Ohio, on February 3, 1863, to consult and pray over the sad state of the country, then being devastated by civil war.

The paper, which at the beginning of these remarks I promised to read to you, was laid before this convention with the simple endorsement, "From a Member of the Convention," which original paper reads as follows:

"*To the Convention for Prayer and Christian Conference, to meet at Xenia, Ohio, February 3d, 1863:*

"In this, the day of our national calamity, it

becomes us to consider and inquire 'What the Lord would have us to do?' In considering the way God has led us and the poor return we have made to Him for His distinguishing blessings, we are constrained to confess that we have been an ungrateful and backsliding people, and if the deserved judgments now upon us for our national sins do not produce national repentance and reformation, division, if not destruction, is inevitable.

"In our early history the signal favor of Almighty God was manifested to our nation in giving success to *Protestant Evangelical Colonization* in the rocky North, from which a religious and hardy race was reared, which soon overspread the whole land and established our institutions of civil and religious liberty, which have made us a great nation, while so many attempts of powerful Roman Catholic Colonies in the fertile South have signally failed.

"In the early struggles of the people for existence and national independence the frequent public and official acknowledgment of God and the authority of His law, and the notable declaration of 'reliance upon the aid of Divine Providence' and the declaration that 'all men are created equal,' having an inalienable right to liberty, which was proclaimed in our National Declaration of Independence, gave evidence of an elevating religious public sentiment in the nation at that time.

"But after our national independence had by the help of God been secured and our national

wars and troubles had passed away; and after the enjoyment of years of peace and prosperity, looking forward to future happiness and greatness, the National Constitution was adopted. Might it not have been reasonably expected that the people of such a nation, with such a history of Divine deliverance freshly stamped upon their memories, and engraven on their hearts, would by common consent, stamp indelibly on their constitution, that 'Glory to God,' and that 'good-will to man,' which they had so often professed while in adversity, and which they had so conspicuously proclaimed to the world in the Declaration of Independence?

"But alas for human frailty and ingratitude! Instead of making advancement in promoting the glory of God and the rights of man, a terrible and (if God's mercy prevent not) a fatal backsliding step was taken in adopting our National Constitution, that otherwise noble instrument, without any direct recognition of God or His authority, and with a toleration of human slavery; thus *contradicting* two of the noblest sentiments of the immortal Declaration of Independence, viz., reliance upon Divine Providence and the equal rights of all men.

"From that day the nation has been demoralized by the promulgation of an instrument as the paramount law of the land, far beneath the Christian sentiment of its citizens. These two defects in our otherwise inimitable Constitution, so dishonoring to God and unjust to men, we believe to be the plague-spots on the heart of our nation,

corrupting its vital fountains and threatening its dissolution.

"These facts have long been understood and deplored by the patriot and the Christian. But pecuniary interest and corrupting prosperity on the one hand, and avarice and wicked ambition on the other, have conspired to allow these defects to remain, and step after step to be taken for their support, until we have well-nigh legislated God out of the nation and turned man, made in his image, into a 'human chattel.' And now God has arisen in His anger and is vindicating His own authority, and the cause of the poor, oppressed slave. Therefore His judgments are upon us as a nation; and we must repent and forsake our national sins, or be destroyed.

"We regard the Emancipation Proclamation of President Lincoln, and his recommendation to purge the Constitution of slavery as among the most hopeful signs of the times. But we regard neglecting of God and His law by leaving them out of the Constitution as the crowning, the *original sin of the nation*, and slavery one of its natural outgrowths. Therefore, the important step remains yet to be taken, to amend the Constitution so as to acknowledge God and His authority.

"And the object of this paper is to suggest to this Convention the duty of considering the subject and of adopting such amendments to the Constitution as they may think proper to propose in accordance with its provisions.

"In order to bring the subject before the Convention more definitely, we suggest the following

as a sample of what seems to us to be needed in such an instrument, to be inserted in the preamble, making it read as follows, viz.:

"We, the people of the United States (recognizing the being and attributes of Almighty God, the Divine authority of the Holy Scriptures, the law of God as the paramount rule, and Jesus the Messiah, the Saviour, and the Lord of all), in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves, and our posterity, do ordain and establish this Constitution for the United States of America.

"It is further suggested that, after the adoption of this proposed amendment, by this Convention, composed of all evangelical denominations, steps be taken to secure concert of action by the pulpit and the press and by memorials that the Christian patriotic sentiment of the nation may be brought to bear upon all citizens, on Congress and the State Legislatures, to secure the adoption of the constitutional amendment that may be proposed."

The paper was referred to a committee composed of one member from each of the eleven denominations in the Convention, representing seven States of the Union, who retired, and after careful deliberation, reported to the Convention "*approving the spirit and objects of the paper.*"

There was a lively discussion in the Convention, upon the adoption of the report of the committee, in which Rev. Samuel Collins, D.D., Rev. H. H. George, D.D., Rev. J. F. Morton, D.D., and

Rev. Riley McMillen, Messrs. James C. McMillen, Watt, Hyslop, Carruthers and others rendered valuable service in favor of the report which was approved. A committee was appointed to call a convention as soon as practicable for the purpose of furthering the objects proposed.

As our committee received but little encouragement from the clergy of Xenia and Cincinnati, we held a conference with the clergy and others of Pittsburgh and Allegheny, in which the Psalm-singing Churches were prominently represented. And we were greatly encouraged by the cordial sympathy and intelligent co-operation extended to us by the majority, although the spirit of secularism was early developed in opposition to the movement.

A number of meetings were held in several of the churches in Pittsburgh; and one fact that greatly enhanced the public interest was, that Allegheny's three Theological Seminaries of the Presbyterian Faith were conspicuously identified with these meetings. The majority of the professors of the largest seminary did not favor the movement, but the professors of the two other seminaries, with but little hesitancy, favored the movement.

The representatives of the Seminary of the great Presbyterian Church seemed to base their opposition principally upon their approval of the secular theory of civil government, and those of the other seminaries based their approval upon the Christian theory of civil government to wit: that civil government is the ordinance of God

as truly as the Church is the ordinance of God; subsequently Dr. Wilson, of the Presbyterian Seminary, cordially espoused our cause.

The arguments on both sides were earnest and able and of the very highest order. They occupied the time and absorbed the deep interest of numerous meetings. And now on looking back, we consider these Pittsburgh gatherings and discussions as the most important in the history of the movement, in settling its foundation principles.

And we recognize the wise ordering of Providence, in so directing that these early discussions should be had in this same section of our country, the centre of American moral reforms, where again at a later day were found a body of learned men of acknowledged authority in Christian philosophy and political science, such as Drs. Sproull, Pressly, Wilson, Rodgers, Young, Clokey, Sloane, Milligan, Gracey and Douglass, of the Psalm-singing Churches, and Drs. Jacobus, Wilson and Elliott, of the larger Presbyterian Church. And we also see God's hand in so ordering that many who attended these meetings and heard those discussions were of those who had been living under the influence of these fundamental principles which were now proposed for the first time by this reform movement for practical application, in the life of a nation. The arguments in favor of "The Christian State" as being God's ideal of civil government among men were so conclusive in these assemblies in 1863–4, that since that time we have heard but few objections to them in our meetings.

These early gatherings at Pittsburgh prepared the way for the great Convention which met in Dr. Pressly's church, Allegheny City, on January 27, 1864, when the National Reform Association was formally organized. The headquarters of the Association were soon after removed to Philadelphia, where its recognized organ, *The Christian Statesman*, which has always been the Association's right hand of power, was ably edited for almost a quarter of a century by the Rev. Drs. Stevenson and McAllister. In Philadelphia, the Rev. Drs. Barr and Cooper, of the United Presbyterian Church, reported to their Presbytery *the first* Ecclesiastical endorsement of the movement. Rev. Drs. T. P. Stevenson, David Steel and S. O. Wylie, of the Covenanter Church, Rev. Dr. Jonathan Edwards and Dr. Breed of the Presbyterian Church, and Bishop Nicholson of the Reformed Episcopal Church, were among the early supporters of the movement. Of late years the headquarters of the Association have been located in Allegheny County, and a couple of years ago circumstances made it expedient to remove *The Christian Statesman* to Pittsburgh, where, as you are doubtless aware, with Rev. Drs. Wilbur F. Crafts and J. T. McCrory as editors-in-chief, with a distinguished corps of associate editors, it is still in the foreground of the battle waged for the moral reforms we advocate.

The failure to Christianize our Constitution in its inception was a startling and deplorable act, and heralded our national departure from God at the very moment when we took upon ourselves

national existence. Bishop White is reported to have asked Alexander Hamilton how it happened that there was no recognition of God in the Constitution, to which Hamilton replied, "Indeed we forgot it." There have been many conjectures concerning this all-important omission. Whatever may have been the cause, the deplorable and humiliating fact remains, the most deeply regretted blemish on the first and highest official act of our nation. Our country was settled by Christian people with Christian ends in view; and up to this time, that is to say, the time of the formation of the National Constitution, our state papers, compacts, constitutions and court decisions all in one unbroken line furnish evidence that we are a Christian nation, and that Christianity is a part of our common law.

The highest authorities on constitutional law teach that the written Constitution of a nation should be a true transcript of the vital constitution of the people who make it. Dr. McAllister has well said that in our "written constitution we are confronted with the fact that it has no corresponding Christian character in harmony with our previous Christian attainments. Whatever traces of Christianity or of a recognition of God good men may think they can find in it, it is notoriously the boast of the Infidel and the Atheist that in all questions concerning Sabbath laws, the Bible in the public schools, public fasts and thanksgivings appointed by the President and all other similar questions, the Constitution is on their side. Here we have the anomaly of

a nation distinctly Christian, with a constitution by which any false religion, even atheism, is in effect held to be as closely related to our national life as the one true religion, the religion of Jesus Christ."

Our Association, with *The Christian Statesman* as one important department of its works, has been agitating along the line of great moral reforms for more than a quarter of a century, and the seed sown has borne visible fruit. We have had our triumphs as well as our disappointments. By persistent aggressive action we have had much to do in securing the observance of the Sabbath in the Centennial Exposition at Philadelphia, and more recently in obtaining the victories at Washington, Harrisburg and Chicago.

The objects of our Association, as clearly stated in our constitution (Article 2) are "To maintain existing Christian features in the American Government touching the Sabbath, the Institution of the Family, the Religious Element in Education, the Oath and Public Morality as affected by the liquor traffic and other kindred evils; and to secure such an amendment of the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and to indicate that this is a Christian nation, and place all the Christian laws, institutions and usages of our government on an undeniable legal basis in the fundamental law of the land."

At the annual meeting of 1888, one hundred and twenty-three vice-presidents were found to be

enrolled from thirty-two States or territories of our country, not one of whom is enrolled without his personal consent. This list of enrolled adherents and supporters of the Association is from the ranks of the best men and safest counsellors and instructors from all the learned professions, and is a good representation of the Christian patriotism of the nation. The business of the Society is intrusted to an executive Board annually elected, representing the Evangelical Denominations of the country.

Is there not manifest need for such an organization as this? It is the only Association of similar scope in this country. It aims to unite all patriotic Christian citizens without denominational or sectional distinctions in great reforms which cannot be made successful without *united co-operation.* If all Christian people stand together in such an organization as this, by the help of God, all needed reforms can be secured; but without the union of Christian patriots it is impossible to properly reform or eliminate from our national life the many combinations of evil now degrading us; among them this twin trio of Sabbath-breaking powers, the "Sunday" mail, the "Sunday" train, and the "Sunday" newspaper, and Rum, Romanism and Bribery, all of which are now important factors in controlling our leading political parties, and our atheistic or neutral Constitution is standing behind them all. To try to remove many and reform all these defects in our national life is a part of our reform work which constantly demands attention, and which

we must make successful before we can come up to God's ideal of civil government among men.

Financially we have never been strong. I question if any voluntary association in America with as little financial capital or aid, has done or is capable of doing as much for the Kingdom of Christ and the good of our country as our Association. Our strength has not been in carnal things and human wisdom, but solely in the power of Divine truth. We regret it, but we must confess that there has been much imperfection and want of wisdom in the management of our affairs. So great have been our shortcomings in this respect that we firmly believe if our work was not of God it would have come to naught long ago. That our organization still lives with its work extending, and that it is not wanting in many evidences of Divine approval demands from us renewed thanksgiving to God and earnest consecration to the cause.

As suggested in the Xenia convention, we have ever since been aiming to secure concert of action by the pulpit, the platform and the press. In this we have been but partially successful. The keynote for the future must be "unity of action." Along the line of denominational endorsement will come this needed unity of action and with it rapid progress. Official endorsement by the larger denominations would be of the greatest assistance.

The Covenanter Church is the only denomination that has adopted our Association as one of its schemes or objects for which their Synod for

many years has made liberal annual appropriations, and for the payment of which collections are made yearly in all their congregations. The Covenanter ministers have also, from the commencement, with few exceptions, been foremost advocates of the cause.

Since the removal of *The Christian Statesman* to Pittsburgh its circulation has been greatly enlarged, especially among the ministers and members of the United Presbyterian Church, and a few of our ministers are distinguishing themselves by writing and preaching National Reform doctrines with vigor. This is encouraging, but is it not time that our United Presbyterian Church should follow the good example of our Covenanter brethren and adopt the Association as worthy of a stated annual appropriation to its treasury? We are sure the people would gladly contribute the money if they were heartily encouraged by the ministers and press of the Church. One of our church organs, *The Christian Instructor*, under the able guidance of Drs. David W. and Joseph A. Collins, and W. W. Barr, has been a strong supporter of the National Reform movement, spreading the seeds of reform throughout the length and breadth of our land, and for several years both the Collins brothers rendered efficient and laborious service to the cause in the Board of The Christian Statesman Publishing Company.

We could relate many instances in which our doctrines are now being studied by men of mind as never before. One of these said to me recently, "After diligent search among the works of the

ological writers, I am surprised to find that Symington's Messiah the Prince is the only full discussion of the doctrine of the Kingship of Christ that I have been able to find." I had the pleasure to refer him to the following as some of the literature of our Association: The great lecture of the late Dr. A. A. Hodge, of Princeton, on the Kingship of Christ, and the numerous National Reform documents by our Association's district secretaries and by Drs. McAllister and Stevenson, Dr. McIlvain, Joseph Cook, Dr. Herrick Johnson, President Seeley, Prof. Taylor Lewis, President Scovel and many other distinguished writers, creating a literature of such high character as to give the movement national prominence among our most thoughtful citizens. There have also been able articles on the Kingship of Christ in *The Christian Statesman*, not least among which are the editorials of the past year by Rev. W. J. Robinson, D.D., one of its associate editors. The doctrine of the Kingship of Christ is now proclaimed from many pulpits and platforms of our country where until lately it was never heard.

The broad field which our discussions now occupy bring our Association into sympathy with the present trend of Christian thought, emphasizing man's duty to his fellow-man, and the Church's duty to the churchless masses. For if Christ is our King and Lawgiver, He is also our Friend and Comforter. As He is the highest authority in theology in teaching us our duty to God, He is also of equal authority in sociology in teaching us our duty to our fellow-man. This is the authoritative

teaching of Christ in that Scripture in which the lawyer inquired, "Master, which is the great commandment of the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 36–40.

Proper attention to the teaching of Christ in these passages of Scripture seems fully to justify the following statements of Dr. Josiah Strong, to wit: "For centuries the Christian Church has accepted only one-half of Christ's teaching," and that now "man is feeling after the right relations of man to his fellows."

Prof. Richard T. Ely, of Wisconsin University, late of Johns Hopkins University, Baltimore, has for a number of years been emphasizing the duty of the Christian minister toward social problems. And as an important forward step in all these modern reforms we regard the formation of the Institute of Christian Sociology recently organized at Chautauqua with Prof. Ely at its head, as an event full of hope for both the Church and the State.

We are also greatly rejoiced to hear from your secretary that you propose to establish a department for teaching Christian Sociology in your Theological Seminary.

We regard this also as a step of great promise, showing your regard for the needs of the times,

and when taken in connection with the deep interest of our churches in the Young People's Movement and their growing interest in the work of the National Reform Association, we have evidence that our beloved Church may soon be ranked with the most progressive workers in the much-needed reforms, and thus hasten the coming of the Kingdom of God in our world:

We do not advocate union of Church and State, an error into which many ignorant of the subject have fallen. On the contrary we are uncompromisingly opposed to such a system ; as it has been well put, "we desire to divorce Church and State that the State may marry Religion."

We do not propose the National Reform Association or any other voluntary organization to supersede the Church of Christ as a panacea for all the ills in Church and State. If the Church at large would do her full duty according to Christ's teachings, few, if any, voluntary organizations would be needed. If she were not a Divine institution with Christ in her as her living head, she long ago would have perished because of the imperfections of her officers and members.

It is a principle of our Reformed Churches, sadly disregarded in the present generation, that God has not left it to fallible man to formulate for his worship, but he has given specific appointments for the worship acceptable to Him. Therefore any forms of worship that have not the seal of Divine appointment are will-worship and idolatry. The lamentable history of the defections of the Churches of old are in their spirit being often

repeated in the Churches of our day, teaching us the sad truth, that all men are by nature idolaters, and some preachers are little popes as far as the people will tolerate.

Some ministers teach that in the work of the Church the ruling elders represent the people, and the teaching elders represent Christ. This teaching we believe to be harmful and erroneous and without scriptural or any other recognized authority. On the contrary we believe the two offices, the Teaching and the Ruling Elder, are equally of Divine authority, only differing in their respective functions.

The people themselves are with few exceptions passive, and their talents and influence are dormant for want of scriptural exercise, and because of this inefficient state of the organized Church, her most progressive workers have resorted to the numerous voluntary organizations, many of which appear to be owned of God, and are now doing much Christian work properly belonging to the Church.

Is it not therefore manifest that in the present divided and thereby weakened state of the Church, some such organization as ours is needed upon whose broad constitutional platform all denominations, all patriotic Christian citizens may unite and stand together? When this unity is secured the combined Christian patriotic sentiment of the Nation will become practically omnipotent, and so irresistible that all great National Reforms may be made successful, and "Sunday mails," "Sunday trains," "Sunday newspapers,"—even

"Rum, Romanism and Bribery," may all by the power and force of law and public sentiment be controlled and made subservient to the Christian patriotic sentiment of the nation.

We have painted the dark side of the picture of the Church of our day, but we rejoice that we have also a brighter view of the situation, in the growing attention to Sociology *from which we anticipate more unity among denominations and better methods of giving the full knowledge of Christ to the masses of the people. This is the new era of the Christian Church.* Judging our association by its objects and its past work, may we not without presumption ask for it your prayers and co-operation in educating the public sentiment of the people, so as to secure the amendment of the Constitution, that it may declare, in unequivocal language, that we are a Christian Nation, and thus furnish a legal status in our fundamental law for all our Christian laws, institutions and usages?

The secular theory of government is so intrenched in many minds and Churches that it has always been a great obstacle to our movement. As proof of this, I deem it worthy of special notice that during a number of our early conventions repeated and earnest efforts were made by influential citizens to have us drop out the name of Christ from the proposed amendment of our National Constitution on the plea that the name of God is sufficient. I am happy to be able to state that of the many votes taken on that proposition not one was given in favor of ignoring that blessed Name which is above every name.

He has said, "Ye believe in God, believe also in Me."

Aside from the secular theory of civil government there is another great obstacle met with in the attempt to amend the Constitution—it is the deep veneration, almost akin to idolatry, in which the Constitution is held by the American people, any proposition to amend being received by many with horror. I well remember presenting the claims of our movement to that eminent jurist, the late William M. Meredith. I can see him now as he straightened up, opening wide his great eyes, "Amend the Constitution, sir? Why, any attempt, sir, to alter their work would be sufficient to cause our patriot fathers to turn in their graves."

Previous to the war of the Rebellion there was no visible power in the land which was able to abolish slavery; on the contrary, some of our leading theologians were apologists for it, teaching that "slavery *per se* was not sinful," and even President Lincoln, probably the greatest man this country has produced, did not, while laboring to conquer the rebellion, rise to the true magnitude of the situation. All that he demanded of the Southern rebellionists was that they should submit to the Constitution. This failure to recognize his own obligation as well as that of the nation which he represented to obey the law of God as higher than all human laws and binding upon all men in all the relations of life, would seem to have subjected him to a reproof and chastisement somewhat like to the punishment of

Moses, who was not permitted by God to enter and enjoy the promised land, to reach which he had been such an important leader. The similarity of their careers is most marked.

Moses—the meek, the leader of his people, after years of trial and wandering, at last from Nebo's lonely mount viewed the promised land—and died!

Lincoln—the beloved, the hero of the nation, after passing through the bloody pangs of civil war just realized the victory and the peace so longed for—and died!

But we cannot but believe that God, after rebuking them for their failure to recognize His supreme law, in answer to the penitential prayers they had so often presented, took both of them to Himself in the better land.

And now if God heard the cry of the poor oppressed slaves and by His providential judgments delivered them, can any student of the Bible and of God's dealings with nations in the past doubt but that God will, when the cup of our iniquity is full (if we repent not), add us to the catalogue of those rebellious nations whose wrecks strew the shores of time? Therefore the great, pressing, present duty demands that we should bring our Constitution and laws into conformity to the laws of Christ, that we may escape the doom of all the nations that forget God.

All such legislation as we seek, even the Christianizing of the Constitution, is sought as means, and only as means, to the great end of acknowledging Christ as our King and Lawgiver, and it

is under His Divine leadership that "our principles will revolutionize the world."

Early in the history of the National Reform Association a large delegation from it visited President Lincoln, at Washington, urging him to recommend to Congress the Christian Amendment to the Constitution and the abolition of slavery. To which he replied, "I will endeavor to do my duty to my God and to my country." At a later period he said to one of our members: "You got one of the things you asked for in my first administration, and I hope you will get the second in my second administration." Therefore we believe that, if Lincoln had lived, he would have recommended the amendment of the Constitution making it Christian.

The ablest thinkers of the age unite in teaching that co-operation is the way to the organic union of the Churches. Happily at present among the Churches no historical difference exists along sociological lines. Dr. Josiah Strong in his late book, "The New Era," states the situation thus: "We have seen the great tendency of the times is towards combination, co-operation and organization. Carlyle somewhere describes the insight of genius 'as a co-operation with the real tendency of the world.' If we cannot claim the 'insight of genius' for the Churches, may we not at least look for sufficient insight of common sense to discern the obvious signs of the times, to see the great march of events and to place themselves abreast of the mighty forces which are moulding the civilization of the New Era." And

shall we not expect in this new era to find all moral reforms in front?

I would suggest that as the Kingship of Christ and the supremacy of His law is the central idea from which all our proposed reforms logically emanate, we should *now crystallize all our attainments in efforts to have our Constitution amended; as, upon the principle that the greater contains the less, an amendment, proclaiming the Authority of Christ over all men and nations would be an acknowledgment of His Kingship aud furnish an unanswerable argument in our fundamental law for the preservation of our Christian Sabbath and for all the other reforms which we advocate.*

In this historical sketch I have endeavored to comply with your request for the history and objects of the National Reform movement. Of course I have not attempted any disquisition upon the important principles involved; that was not asked or expected. But for a full discussion of the principles of the movement I have satisfaction in commending for your serious attention its published literature, and very especially as an important key to it, "A Manual of Christian Civil Government," by David McAllister, D.D., LL. D., which in its conception and development of the subject stands unrivalled. I herewith present five copies to your library in the hope that you will not permit them to remain in "innocuous desuetude."

The literature of the movement has been recognized by high authority as the most valuable contribution to the human discussions respecting

the true relations of Christianity to civil government that has heretofore been published in any language or nation.

Finally, brethren, is it not true, as was unanimously declared by the late Saratoga Convention, which included a number of America's best thinkers, among whom were Joseph Cook, Bishop Newman of the Methodist Church, Dr. Herrick Johnson of the Presbyterian Church, Dr. Yerkes of the Baptist Church, and Dr. Roach of the Episcopal Church, that "because the Kingly Authority of Christ is the central idea of the National Reform movement, its principles are destined to revolutionize the world?" Therefore, we cordially invite your influential School of the Prophets, and all other educational institutions, to teach these principles and thus help to usher in that glorious day when we shall in deed and in truth be "that happy nation whose God is the Lord." Before closing I congratulate the Seminary, its Faculty and Trustees upon their inauguration of a new department to teach Christian Sociology.

My young brothers, students in the Seminary, coming into this world as I did when this century was less than five years old, and standing now before you when it is within but little more than six years of its close, and looking back through this long vista of years, fraught with so much progress, I cannot but congratulate you and the young men of the present generation upon the grand opportunities for special service in behalf of the kingdom of Christ and the salvation of our fellow-men, which are now opening up along

many reformatory lines comparatively new particularly on the social side of Christian Problems.

The closing century has made greater progress, far excelling any of its predecessors in the useful arts and sciences, which, doubtless, God intends to be the handmaids of religion. And as opportunity is the measure of duty in service to God and humanity, the rising generation and the coming century have opportunities and obligations for service, especially along the many lines of reforms pertaining to both social and religious problems, that appeal to the highest instincts of Christian manhood to spur on the student in the noble effort to so develop his physical, moral and intellectual faculties as to enable him to *play the man* in the great battle of God and humanity against the world, the flesh and the devil, which must be fought in the coming century. The victory is assured, and all who are valiant for the truth of God and the dominion of Jesus Christ will be partakers of the glorious triumph.

"And now ye kings be wise and hear;
Be warned ye judges of the Earth;
See that you serve the Lord with fear,
And mingle trembling with your mirth.
Unto the King of kings your homage pay,
Lest when His wrath begins to flame,
Ye fall and perish from the way.
Blest are all confiding in His name."

Psalm 2: 10–12.

JOHN ALEXANDER.

PHILADELPHIA, PA.

CHRIST THE KING.

CHAPTER I.

THE CHRISTIAN STATE.

"LET every soul be subject to protecting authorities; for it is not authority if not from God. But these that are authorities are ordained by God. Therefore he who setteth himself against the authority, setteth himself against the ordinance of God, and they that resist shall receive judgment to themselves. For the ruling are not a terror to good works, but to the evil. But do you not wish to be in dread of authority? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if you do that which is evil, be afraid, for not in vain bears he the sword: for he is the minister of God, a revenger for wrath to him that doeth evil. Wherefore it is necessary to obey, not only for wrath, but also for conscience' sake. For, for this cause also you pay tribute, for they are the ministers of God, waiting continually upon this very thing. Render therefore to all their due: tribute to whom tribute; custom to whom

custom; fear to whom fear; honor to whom honor." Rom. 13: 1–7.

Much has been said as to the motive that obtained in the mind of the Apostle, prompting him to indite this comprehensive and unique passage. Most are inclined to think that it originated in the peculiar necessity of his age. This necessity arose in part from the fact that a large portion of the converts to Christianity had been Jews, and were constitutionally indisposed to submit to heathen authority, deeming it unlawful or at least highly derogatory to their character as the chosen people of God. But chiefly from the fact that they entertained mistaken ideas as to the nature of Christ's kingdom and its relation to civil authorities. These considerations are not without weight. But it seems to us that justice to the apostle's character and his relation to the Church universal requires us to believe that he wrote it because it is the truth, "of no private interpretation," but applicable to all and in all time. Lange hits upon the true idea when he says: "In view of the universal character of this epistle, even on its practical side, the apostle must have felt the necessity of defining from his *principle*, the relation of duty in which Christians stood to the State, *without* his having been led to it by *this* or *that* circumstance."

He begins by inculcating the duty in general of obedience to civil magistracy. "Let every soul," *pasa psuka, i. e.*, all without exception; the rich and poor, the young and old, the Christian and the infidel, the minister of Christ as well as the

private member of the church, the Greeks and the Romans, the wise and the unwise—all were to be obedient. Besides this idea, there is special significance in the use of the term *psuka*, soul. It is not that subjection merely which contemplates the external act, but that in which the soul engages, "the living soul," whose emotions in relation to the government come into special consideration. This view is corroborated by the use here made of the term *upotassestho*, "be subject." It is a reflective, "subject himself," be subject of his own will and accord. This is something far different from an unresisting submission to what cannot be helped, as when an unarmed traveller submits to be despoiled by the highway robber, or the vanquished captive submits to the power of his conqueror. The slave must of necessity submit to his cruel master, not because the power is just, not because he wishes to, not because he would not free himself if he could from the shackles of injustice, but solely because he has no other alternative. For the same reason the victim of despotism, inhuman and beastly though his tyrant be, submits, because it is either that or death. But here we have a voluntary submission, one which arises from a sense of duty and comes forth spontaneously as life. It is used to denote that dutiful obedience which our Saviour yielded to His natural parents in the days of His minority when "He came down with them and went to Nazareth, and was *subject* to them," and also that conscientious submission which Christians are required to give to ecclesiastical office-bearers. "I beseech you, brethren, that

ye submit yourselves to such, and to every one that helpeth with us and laboreth." To fix the character of this submission beyond dispute, he defines it more fully in the 5th verse: "Ye must needs be subject not only for wrath, but also for conscience' sake." There is a manifest distinction between that subjection which proceeds from base fear and that which originates in a noble sense of duty. Paul here speaks of that ready, cheerful and intelligent submission which originates in the heart, is backed up by those ineradicable convictions of the soul, and necessarily imports an acknowledgment of the rightful being and authority of the commanding power, as well as a rational perception and appreciation of its character, designs and happy fruits. This view is further established from the terms expressing the power, *exousiais uperekousais*, excelling or protecting authorities. *Exousia* does not signify simply the physical force with which officials are endowed. For this another term, *dunamis*, would have been employed. It comes from a root which signifies "it is right or lawful." "By what authority" (*exousia*), say the scribes to our Lord, "doest thou these things? Who gave thee this authority?" It denotes legal, moral right or authority. It cannot, as Lange indicates, "include both the magistracy and their power," for it is contrasted with the former, *arkontes*, in the third verse. The character of the rulers does not determine that of the *exousia*. This moral excellence resides in the *power* and not in the *person representing it*. This "lawful authority" may be exercised by the worst

of men, yes, by the apocalyptical beast if you please, Rev. 13: 2. Hence the language of the Westminster Confession, that "infidelity or difference in religion doth not make void the magistrate's *just* and *legal* authority, nor free the people from their due obedience to him." We do not maintain that it is not the nation's duty to choose God-fearing men to administer government. On the contrary, nothing is more forcibly insisted upon in the Scriptures. So imperative is this duty that a nation wilfully exalting wicked men to positions of power is guilty of rebellion against God and forfeits its claims to the Divine sanction. But here the responsibility is in the people creating the ruler and not in the ruler. We only affirm that the *ruler's* character does not determine the moral legality of his office, and that a wicked man holding an office in a true state does not invalidate the claims of that office, any more than a Balaam exercising the prophetical office taints his prophecy. We must carefully distinguish here between government and the particular magistrates by whom authority is exercised. Andrew Melville says: "Power is to be distinguished from persons; for Paul loved polity and power, but Caligula and Nero he execrated as monsters in nature, instruments of the devil and pests of the human race." And Dr. Hodge well observes: "It is a very unnatural interpretation which makes this word, *exousia*, refer to the character of the magistrate, as though the sense were, 'Be subject to *good* magistrates.' Paul is speaking of the legitimate design of government, and not

of the abuse of power by wicked men." The distinction is important, and we may say *vital*, to the true interpretation of the passage. "Rulers" are mentioned for the first time in the third verse. He now treats of the institution of civil rule, government in the abstract, the authority that is behind and underlies its exercise. Lange says: "Paul establishes the requirement of this obedience by reference to the *ideal* institution and design of the authorities."

The qualifying epithet *uperekousais* is a still more explicit term. It signifies "to protect," or "to be eminent," not as regards rank or dignity, but as respects *moral excellence.* Homer makes use of this word in this sense when he describes Agamemnon addressing the Greeks, the Trojans advancing against them: "Will ye tarry till the Trojans advance to know whether Jupiter will protect you?" The same word is used in Phil. 2: 3, "Let each esteem other better," superior to, more excellent, "than themselves." Also 4: 7, "The peace of God which passeth," is more excellent than, "all understanding." These two words, "protecting authorities," even singly, and still more when taken together, convey the idea of a power which is moral and lawful in its nature. It is worthy of note that there is no article in the original. Literally it reads, "Let every soul be subject to *protecting authorities*," manifestly implying that those *not such* can lay no rightful claim to obedience. This at once and forever explodes the theory of unlimited subjection. The mere fact that a government exists and brandishes

the "sword" does not determine it a "protecting power." This must refer to civil power morally constituted, for it is wrong to suppose that God would enjoin such obedience to an immorally constituted government. Against such an unworthy inference it will suffice to inquire, "Shall not the Judge of all the earth do right?"

The apostle now proceeds to show the grounds on which the duty stated rests. He argues first from the origin of the power. "There is not authority if not from God." *Apo Theou* denotes Divine appointment, that God is the source from whence the *exousia* flows. The preposition is causal and denotes the source. All power or authority is from God, for He made all things and by Him all things consist. This is true of Him as the Sovereign Dispenser of providence. In this sense Pharaoh was "raised up" by God, and God "gave the kingdom" of Solomon to Jeroboam. The same hand "raised up" Cyrus, and our Lord expressly declared to Pilate, "Thou couldst have no power at all against me, except it were given to thee from above." Even the devil has power in this sense from God. God created Satan an angel of light, and gave him all the powers he exercises: power to think, power to plan, power to organize, power to execute. In his fall he perverted these powers. But God makes use of him still in accomplishing His eternal purposes. This, however, does not make the devil a moral ordinance of God. So wicked governments exist, in the providence of God, and are used by Him in the execution of His designs, but they are not

God's moral ordinances. It is evident that another kind of power is meant here, for sin and evil exist in the same providential administration, with inhuman usurpation. If this be the apostle's meaning, as the overwhelming majority of commentators assert, then sin is right, because it exists, the evils in the city, *e.g.*, plagues, pestilences, inundations, etc., are not to be averted by wisely-directed effort and precaution, because the Lord hath done it, and the suffering have no right to rid themselves of their calamities. On this hypothesis the noble Scots were fighting against God when they arose in righteous indignation and threw off the yoke of tyrannical Edward. Carry out this interpretation and you furnish the bloody government of the Papal states an impregnable defence against the liberators of Italy. The inspired writer meant to teach no such absurdity. He had something far different in view. He referred to God's moral ordinance of civil rule, and declared that there is no authority properly exercised over men, but that which God has established, and because of God's appointment he enforces the duty of subjection.

The second reason adduced is taken from the institution of civil government. "These that are authorities are ordained by God." The preposition *upo* denotes that God is the Agent, and *tetagmenai* that he really appoints or establishes all true authority. The prime fallacy of our leading commentators on this entire passage consists in their taking for granted that this celebrated phrase,

"*ai de ousai exousiai*" means all and any existing governments, and that every person, who is in point of fact clothed with power, is to be regarded as having a claim to obedience founded on the will of God. Our former annotations absolutely preclude such an idea. Those who understand the expressions, "the powers that be," "there is no power," of existing governments, overlook the circumstance that similar phraseology is employed in laying down general principles, applicable to every age, *e.g.*, "There is no man that hath left house," etc., "but he shall receive an hundredfold." Here the phrase is the same, "There is no man," "There is no power," and if the latter is to be restricted to the then existing authorities, the former must be explained as applying exclusively to the then existing generation. This no one will allow. Again we read: "There be just men to whom it happeneth according to the work of the wicked." The mode of expression is here also the same as in the phrase, "The powers that be." Yet, who ever thought of regarding the sentiment expressed in this passage as peculiar to the time when Solomon wrote? No such thing is meant. Such an interpretation is not in harmony with the context or the analogy of Scriptures. It will not bear the light. Touch it with Ithuriel's spear and it immediately assumes its native hatefulness. We might as well say that the children of fornication are under heaven-ordained law to the vile instruments bringing them into existence, as to insinuate that "the *de facto* government is to be regarded as, for the time being, God's ordinance." "Civil

personalities may be bastards," and sons of God, as well as ecclesiastical, and such exist in the providence of God only as instruments of His wrath, to show forth His hot displeasure. What will our learned critics say of the words of Hosea against the establishment of an independent government by the ten tribes under Jeroboam? "They have set up kings, but not by me; they have made princes and I knew it not." How will they explain God's dealings with the Egyptians holding Israel in bondage? How will they explain that prophecy in which the little stone cut out of the mountains without hands smites the image upon the feet till it becomes as chaff of the summer's threshing-floor? Here we have that horrible anomaly, two of God's ordinances running counter, and "a kingdom divided against itself must come to desolation." With this interpretation our heroic forefathers only heaped condemnation upon their heads in resisting the mother country, and, after eight long years of bloody toil, throwing off the yoke of tyranny which she imposed upon them. Then was the Southern Confederacy a legal power, and we were invoking the outpouring of the vials of the wrath of Almighty God upon us in resisting it. Whether this be true, the bones of your sons that lie mouldering beneath the southern sods can answer.

But our opposing brethren tell us they do not mean that tyranny and usurpation are ordained of God, but only when the subjects are willing to recognize the power and its administration is good, *i. e.*, when it is founded and exercised according

to the law of nature. But do they not set up a standard here? Do they not make the will of the people the touchstone? Now it must be admitted that the people have no right to do wrong any more than the rulers. The people are under law to God. The law was originally written upon the human heart. But sin has so far erased that handwriting of God that appeal must be made to the Bible as the supreme standard. According to this standard a government that is founded in crime can lay no more claim to a hearty allegiance than one whose administration is vitally wrong. To insinuate that Paul enjoined hearty obedience to a power whose throne was erected on the lives and whose walls were cemented with the blood of innocent men, is to charge Jehovah with folly. Even the sense of justice which has been lodged in the bosom of mankind will not long permit the red hand of tyranny and usurpation to flourish beneath the white glove of royalty. Naturally speaking, the retribution of Adoni-Bezek is inevitable. There is a nature of things that makes for righteousness and against wickedness. That nature of things is God's moral government.

Power can be essentially wrong in its establishment as well as its administration, and the good in the latter by no means sanctifies the former. When Paul commands wives to submit to their husbands he means those who are their proper husbands. When he commands children to obey their parents he means those who are constituted their parents according to God's law and as

parents. So when he enjoins subjection to the "protecting authorities," he means those which are such according to God's law and in the lawful exercise of this God-given power. A man seizes a woman and compels her to go and cohabit with him. Is that a family? Is she under law to him as her husband, even though he should continue his diabolical work through life? Are their children legitimate? Are they under law to them as their rightful parents? No. By no means. A man marries several wives. Is that a family? No, and for the same reason. Then we are compelled to admit that a man and woman must be married according to God's holy law before there is any family, and that every requirement made by the head of the family must be "just and right" before there can be any obligation to obey. Just so in the State. "When the civil power contradicts God's word and His voice in our conscience, then it contradicts and subverts its own authority." Rulers may "contradict God's word and His voice in our conscience" as well in getting power as in exercising it, and to say that lawful power unlawfully obtained may be lawfully exercised, and can on that account claim conscientious submission, is to contradict our highest sense of right. For this very sin of getting power by violence, with the spilling of innocent blood, as well as for perversion of judgment, the prophet Jeremiah declared that the kingdom of Jeroboam should become a desolation. "Woe unto him that buildeth his house by unrighteousness and his chambers by wrong!" The question is, Shall

David or Absalom be king? Will we obey Abraham Lincoln or Jefferson Davis? Will the shotgun policy, ballot-box stuffing, false registering, tissue ballots and buying of votes control our elections, or will we demand that justice be honored; will we render conscientious subjection to every Briarean monster that is permitted in the providence of God to seize the reins of government, or only to those who come to us by the appointment of heaven's court, bearing the credentials of ministers of our exalted King? "If the Lord be God then follow Him; but if Baal then follow him."

Every existing power God's moral ordinance. What! Does Paul teach that a Phocas who waded through seas of blood to the throne of the Roman Empire was divinely commissioned? Does he mean that Cortez with his conquering companions in Mexico, skilled in the barbarous art of war, playing the game of robbery with human lives for dice, had a moral right to overthrow their time-honored institutions, burying in their ruins thousands of their bravest citizens, and to establish himself as their rightful emperor? Does he mean that Joseph of Austria, with his government was "the ordinance of God" to Hungary? Does he mean that the present Sultan of Turkey, whose authority is against nature, whose laws are moulded in oppression and applied with injustice, who fears not God neither regards man, is a divinely-appointed minister carrying out a Divine institution? No. In the name of truth and right, in the name of suffering mankind, and in the

name of the God of love we answer, *no.* Civil government was never left by its Author to be guided by human caprice, pride, violence, and ambition. God is not so indifferent to the welfare of men, and *especially* of His chosen people. He will not sign a blank to be filled up by man. His every attribute forbids it. No such doctrine is taught in the Scriptures. God has ordained civil government as Christ has ordained the ministry of reconciliation, not by merely willing its existence, but by prescribing its laws, its duties, its functions, its ends and its limitations. See "Civil Government, an Exposition of Rom. 13; 1–7," by Rev. J. M. Willson, D. D.

Second verse. The next argument is taken from the sin of resisting. "He who setteth himself against the authority, setteth himself against the ordinance of God." Tholuck makes an unnecessary limitation when he says: "Neither the armed opposition of the individual, nor of many, as in insurrection, is meant here; it rather means a refusal to pay taxes." *Anti tassesthai* denotes *primarily* military opposition, the array of a hostile order of battle; it also has a more general sense "of thwarting, opposing, or setting one's self against," in the use of any kind of means. This last is evidently the signification here. The distinction is still kept up between the ordinance of civil government and the magistrate exercising his prerogative. Without this distinction it is impossible to explain the facts in the case, for there are times when resistance is not only lawful, but a positive duty. Who does not remember

the case of the High Priest Azariah, who, with his four score valiant men, withstood Uzziah, King of Judah, in his attempt to pass over the limits of his power and obtrude himself into the priest's office. This the king attempted by virtue of his regal authority, for he was wroth when rebuked, and would have smitten his rebuker had not God smitten him. "It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but unto the priests, the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary; for thou hast trespassed." What will our "non-resistance" friends say of the language of Elisha before Jehoram, King of Israel? "As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the King of Judah, I would not look toward thee nor see thee." How will they explain the refusal of Peter and John to obey the Jewish magistracy when commanded "not to speak at all, nor teach in the name of Jesus?" "Whether it be right in the sight of God to hearken unto you more than unto God judge ye." Who will hesitate to uphold the Scotch Covenanters in refusing to pay the assessment levied by the Convention of Estates, by which act £150,000 sterling was to be raised in five years by yearly payments of £30,000 sterling, for the maintenance of an army sufficiently strong to suppress those dreaded and detested *field-meetings?* The right of a wronged people to resist was justly settled in the Revolution of England in 1688, when that nation, rising in the might of justice, expelled

James II. as an enemy to their constitutional rights and political freedom. The commands of a maniac or a drunken father may be ignored with impunity, the wife or even the children taking his authority. So civil power, when it fails of its ends, either in its institution or administration, may be resisted as an enemy to human rights.

This odious doctrine of unlimited and unquestioned obedience is worthy of its origin, conceived as it was in the mind of the sceptical Hobbes of Malmesbury. Denying the existence of any fixed standard of right, and consequently of any such thing as virtue and vice, this speculative philosopher resolved all the laws of morality into one—the will of the legislature. But who were his disciples? None but the godless, the dissipated, the scorners of all that is sacred. The heart of England was shocked at its blasphemy. It was stoutly resisted by the great thinkers of the seventeenth century as undermining the foundations of civil society and absorbing justice in the consciousness of power. After the Long Parliament Hobbes fled to Paris to escape the evils of his own doctrines. Froude, following in his wake, attempted to justify England's rule over Ireland, by adopting in his notable code this principle: "The superior part has a right to govern; the inferior a natural right to be governed; and the test is to be found in the relative strength of the different orders of human beings." Such a principle, instead of being natural is most unnatural. It contradicts the plainest intuitions of the human soul. It allows only the strong nations

to exist, while the weaker, so far from having any rights the others are bound to respect, must be absorbed by them. "Might makes right" is a principle reeking with the spirit of the bottomless pit, and it will be repudiated by all who honor God. No such doctrine is advanced in this passage. The apostle has reference to the ordinance of civil government as properly constituted, such as is afterwards described, a government which is a "terror to evil-doers and a praise to them that do well," a government whose "princes are peace and whose exactors are righteousness," a government of law, of equity, possessed of moral attributes, ruling under God, for the good of mankind and the glory of its pure and holy Author.

Who then resist? Manifestly those who oppose true power in the exercise of its functions, who attempt to overthrow just and wholesome authority, who endeavor to weaken the hands of God's ministers in the performance of the duties committed to them as a sacred trust. Such are justly chargeable with disobedience to God.

The next and last argument in this connection is drawn from the *danger* of resisting. "They that resist shall receive judgment unto themselves." *Krima* rendered in our English version *damnation*, means simply "sentence or judicial decision." They shall be condemned and by implication punished. As the word damnation is by modern usage restricted to the final and eternal condemnation of the wicked, it is an unsuitable rendering. This punishment may come either from the *arkontes* as intimated in the next verse,

or from God, as disobeying "protecting authorities" is represented as a sin against Him which he will punish.

3d verse. The apostle now turns from the *institution* of civil government to the rulers administering it. "For rulers are not a terror to good works, but to the evil." *Gar* connects this verse with the first. It cannot connect it with the second, explaining simply the modality of the condemnation, for then civil authority would exist simply to quell resistance, a mere police force, an absolute despotism. This verse assigns an additional reason for the command in the first. *Ton agathon ergon* according to Tholuck, mean such works as are the opposite of resistance and rebellion. *This* cannot obtain, for it excludes the ordinary discharge of common, social, relative and moral duties. There is no call for any limitation. They include all those works against which there is no law, and especially such as were morally good under the Jewish theocracy. *Ton Kakon ergon* express all those works that are in any outward sense the opposite of good. We are expressly informed that the law is made "for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." The State is the keeper of the moral law. The ten commandments are a civil code and a spirit-

ual law. In the former sense the State is its keeper; in the latter it belongs to the Church. The State is bound to suppress authoritatively and judicially all public violations of both tables of the law. These are "the evil works" to which they are to be a terror. The State may not compel any man to perform religious duties. They must be spontaneous. They are the fulfilment of the perfect law of liberty. But in prohibiting the open violation of the moral law the State sets restraining bounds to the wicked and protects and encourages the good.

This argument is enforced by supposing a case. "If you do not wish to be in dread of the power, do that which is good and thou shalt have praise of the same." This clause is hypothetical rather than interrogative. *Epainon* praise, does not indicate that the end of the institution is to flatter or confer rewards upon the subjects. Good conduct secures confidence, respect and preferment, and hence brings its own reward.

4th verse. "For he is the minister of God to thee for good." *Gar* connects this clause with the preceding verse. A reason is here assigned for "doing good." The genitive *theou* signifies source. The *Diakonoi* derive their commission from God, as a general receives his commission from the government on behalf of which he fights. The preposition *eis* denotes the object of their authority. They are clothed with power for good purposes only. They are not appointed for their own honor or advantage, but for the benefit of society. It is for the sake of the phys-

ical, mental, moral and religious welfare of humanity that they are sent to bear rule.

The subsequent part of this verse presents the attitude of God's ministers toward those who disregard and set at naught their authority. "But if ye do evil, fear; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." The conditional conjunction *ean*, and the adversative *de*, contrast *to kakon poias* with *to agathon poiei*. *Gar* in the second clause introduces a reason for the supposition in the first. *Tan makairan* does not refer to the dagger worn by the Cæsars as a sign of office, for in the New Testament it always means sword. The sword is and always has been the symbol of authority, and especially of the power of life and death. It is not enough to say the *diakonos* "bears the sword," but it is added "not in vain," *i. e.*, the sword is given him to use, and he is under the highest obligations by virtue of his office to use it on all proper occasions. The *gar* in the third clause introduces a declaration which may be regarded as covering the two preceding statements. Because he is God's commissioned agent to punish evil-doing, and to this end has had the sword of justice put into his hands, *fear*. *Eis organ* expresses the fact that even in the state and municipal court there is the authority of something higher than merely human enactments, viz., the divine retribution of wrath upon offenders.

5th verse. This is a conclusion drawn from the third and fourth. "Wherefore ye must needs

be subject not only for wrath, but also for conscience's sake." *Dio* denotes that an argument has been made from which this conclusion has been drawn. Subjection is not merely a duty of prudence, but also a moral and religious duty of conscience. *Organ* and *suneidasin* denote the antithesis of the servile fear of the external infliction of punishment, and of that inward and free obedience prompted by a knowledge of, and reverence for, the divine order in the civil affairs of men.

6th verse. This introduces an illustration or particular case to which the principles before stated are applicable. "For, for this cause also you pay tribute." *Dia touto*, "for this," for the reasons given in the preceding verses, "you pay tribute," implying that this is a duty in which conscience engages. We are to pay it for value received, we are to pay it as the servants of Christ. "For they are the ministers of God." This is the source of our motives in the performance of this and all other civil duties. *Leitourgoi*, ministers, synonymous with *diakonoi*, is a title given by the Athenians and by all Greek democratical states to officers called to perform national duties at their own expense. It is here used to denote that civil officers are appointed by God to their service. *Eis auto touto*, "upon this very thing," may refer to tax-gathering. But since the reference to tax-gathering is only incidental, it is best to have it include all duties peculiar to the *leitourgoi*. They are the ministers of God attending to this ministry.

7th verse. This is a general summing up of all that precedes. "Render therefore to all their dues," whether high or low in official station. *Phoron*, tribute, is any kind of internal levy by which national revenues are gathered. *Telos*, custom, is impost laid upon property or goods imported from other countries. *Phobon* and *tima* differ only in degree, the former expressing the reverence to superiors, the latter the respect to equals.

This passage may be paraphrased thus: "Let every man from his soul cheerfully submit to authorities that protect him. For there is no just and lawful authority except it comes from God. The authorities that are authorities and that are to be recognized as such, have been ordained by God. Therefore whosoever resisteth just and lawful authority resisteth the ordinance of God; and they that resist shall bring upon themselves due condemnation and punishment. And for this reason, because rulers are not formidable to good works, but to the evil. Then if you do not wish to be in constant dread of the authority with which God has invested them, do that which is good, and thou shalt have praise from them; for the ruler is the minister of God to thee for your own good and that of the commonwealth. But if you do that which is evil, then you have reason to be afraid, for he beareth not the sword, the instrument of justice, in vain; for he is the minister of God, a revenger to execute God's wrath upon him that doeth evil. Wherefore it is necessary that you submit, not

because you fear this wrath, but for conscience' sake. For the reason that God has ordained the State with its reciprocal duties and privileges, you pay tribute also; for rulers are God's ministers, attending continually upon the duties He has assigned them. Render therefore to all civil officers their dues: taxes to whom you justly owe taxes; tariff to whom tariff is due; reverence to whom reverence, honor to whom honor."

This interpretation may seem out of keeping with Peter's exhortation in his 1st Epistle, 2:13-15, where he warns against an unworthy use of Christian liberty. "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For it is the will of God, that with well-doing ye may put to silence the ignorance of foolish men."

As to the duty here enjoined it would suffice to remark that the gospel spirit is not seditious, and it is always the Christian's duty to lead a quiet and peaceable life, in all godliness and sincerity. Even supposing this command universal, it does not imply any compromise of principle. There is a manifest distinction between doing *what* is commanded and doing it *because* it is commanded. Suppose a man would enter your house and command you to pray regularly every morning and evening. Would you do it? Most assuredly. *Because he* commanded it? By no means. You would perform the duty because it

is imperative irrespective of his command. So you may carry out the injunctions emanating from the most wicked ordinance of men, on the ground of pre-existing duty, without becoming responsible for its character. But this command is not universal. Peter has reference to the true state, for the ground and measure of the obedience he enjoins is "the Lord's sake." He only enjoins obedience to those magistrates who are sent by God, to such as are a "punishment of evil-doers and a praise of them that do well."

It may be thought that this interpretation involves Joseph and Daniel, who held offices under heathen monarchs, in a confederacy with sin. But this does not follow. There is no harm in holding an office *per se*. There is no harm in exercising its functions so long as nothing is required inconsistent with God's word, no immoral obligation is imposed, and the man is free to obey God. There is no more incorporation with a government in holding an office where you are brought under no sinful obligations than in being a citizen. This we as covenanters practically admit in becoming teachers in our public schools, minor offices in our government. But when sin is involved we must forfeit both. Some contend that holding an office constitutes incorporation with a government even when no oath is required to an immoral compact; and they attempt to relieve Joseph and Daniel from complicity with sin by affirming, that they were captives subject to the will of their monarchs, and bound to obey under pain of death; and so long as they were commanded to do nothing wrong

they obeyed. They held office for wrath, not for conscience' sake. But had they been free men and voluntarily accepted those positions, it would have been sinful. But such reasoning is fallacious. A sin committed under compulsion is no less a sin than when committed freely, though it is aggravated in the latter case. And if it is wrong *per se* to hold an office they were verily guilty. Others dismiss the case by pronouncing them in the wrong. But this we cannot for a moment accept. The facts that they were sent by God, that they were guided by His spirit, and that they so often suffered rather than do wrong, prove that they were right. We know the silence of Scriptures as to their conduct proves nothing. But the supposition that they did wrong in this matter is out of harmony with their character and conduct throughout. We cannot do otherwise than justify them. Then you ask, why cannot coveanters follow their example and hold any office in our government, as much better than the Egyptian and Chaldean monarchies as Christian civilization is better than heathendom? The reason is obvious. The moment we enter the threshold of an office we must swear to support the U. S. Constitution, a secular instrument, *i. e.*, swear to a compact of political atheism. This we cannot do. When Daniel was commanded to cease praying to his God he went to the lion's den rather than obey. So we must deny ourselves political privileges rather than commit this heinous sin against God. The same explanation will reconcile John the Baptist's directions to the Roman soldiers who

inquired what they should do to inherit eternal life? "Do violence to no man, neither accuse any falsely; and be content with your wages." As much as to say, you are doing a good work in serving your country in the capacity of soldiers so long as you do, and are required to do nothing contrary to truth, and are at liberty to discharge your whole duty to God and man.

The following doctrines are set forth:

1. Civil government is an ordinance of God.

2. Rulers are ministers of God's appointment.

3. The design of the institution is the good of men, in that it terrifies evil-doers, and encourages and protects upright men.

4. True subjection is not the outgrowth of base fear, but is the product of the heart and conscience.

5. Resistance is a crime against God, and will receive righteous condemnation.

Civil government is the divinely appointed order in the affairs of men. "The history of the world cannot be understood apart from the government of the world."

I. The being and authority of the State are from God. There are only two theories of civil government, viz., the infidel theory, and the Christian theory. The infidel theory is that civil government is only a wise human institution. This presupposes what is termed the "Social Compact." It was first advocated by Hobbes, of Malmesbury. He called it the "Staff of Authority." Locke styled it "The Shield of Liberty." Its clearest assertion and highest in-

fluence were reached in the writings of Rousseau, of France. Jefferson adopted the French school of thought, while Adams' political writings reflect the theory of Locke. Mulford says of it in that masterly book, "The Nation": "This theory assumes that the savage state was that of the first of men; that there was a period such as Horace describes, when men, living upon roots and acorns, contended with one another with clubs and fists for the scanty productions of the earth; that this condition was one of constant warfare; fear and self-interest directed human action; the grasp of avarice brooked no limit; hatred was the habitude of men; tumult and violence prevailed, until, wearied with perpetual feuds," men met together and by mutual agreement founded civil government.

This theory is based upon a false assumption. History gives no account of such an original State as the theory postulates. The original state of man was not a savage, but a civilized state, as all history proves. Society could not come into existence in the way indicated above. Mulford adds: "The association of individuals, however numerous, is not the State; and the stipulations of the contract, however wide, have not the majesty of law; the concession of private rights, however extended, is not the institution of public rights. The contract, if it were allowed, would be obligatory only upon those who deliberately and voluntarily entered as parties into it, and unless renewed it would expire with them. It could form only a temporary obligation which

could be suspended, and only a joint concern which could be closed up to go into the hands of a receiver, then any number of individuals could separate or withdraw, and there would be no power inherent in society to justify its prevention. This theory is not the foundation, but the dissolution of the organization of society."

The Christian theory is that civil government is a divine institution—that settled order of things that is manifestly in harmony with the Divine will, an integral part of God's moral government of the world, clothed with authority and powers which transcend all human institutions, and thus is the heaven-ordained and heaven-commissioned agent representing the Divine authority on the earth, having its necessity in our nature and its authority in God's word, "The powers that be are ordained of God." In the eloquent words of the late Rev. J. R. W. Sloane, D. D., in his synodical sermon in Rochester, N. Y., in 1866, "The family is a Divine institution; it is universal; it has its reason in the constitution of human nature; it is essential to the preservation of virtue; its destruction would be social chaos; it is necessary to the well-being, nay, to the very existence of society. God has willed it in the law written upon the heart, and confirmed it by the declaration of His will, both in providence and revelation. By the same process of reasoning we establish the Divine origin of the State; it is as old as man; there never was a period when it was not; it was in Eden before the fall, for the family is an inchoate state; it existed in the antediluvian world, in the pa-

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triarchal period; in fine, in all the historic epochs. The State is not made, it stands or exists. The French people have changed their form of government many times within a century, but the State has not been destroyed." Mulford says with truth: "A contract proceeds from and through a voluntary act, and therefore is in the alternative of the parties, something which may or may not be. But the process of justice, and the institution of rights, and the conformance to a moral order in which the State is constituted, cannot be thus optional. They must be, and therefore the State is existent as a power, and is invested with authority."

All are familiar with the argument from adaptation. Light is adapted to the eye and the eye to light, air to birds and birds to the air, fish to the water and water to the fish, food to the stomach and the stomach to the food. Adaptation proves divinity of origin. Well, man is adapted to civil society and society to man. He is by nature a social being. No profounder thinker than Dr. Thomas Arnold is known among modern writers. He presents this thought as follows: "Man is constituted for society, and his nature has its development in it. There is in his being the rudiment of the State. It is the natural and normal condition of his existence. He is born and educated in it. His spirit and purpose are shaped by it, and its influence in his life may be traced from his birth to his death." "The moral character of government seems to follow necessarily from its sovereign power. This is the simple

ground of what I shall venture to call the moral theory of its objects; for as in each individual man there is a higher object than the preservation of his body and goods, so if he be subject in the last resort to a power incapable of appreciating this higher object, his social and political relations, instead of being the perfection of his being, must be its corruption. The voice of law can only agree accidentally with that of his conscience; and yet on this voice of law his life and death are to depend, for its sovereignty over him must be, by the nature of the case, absolute."

Furthermore the powers with which the State is invested prove the divinity of its origin. The State executes the criminal; where did it get the right? No man has the right to take his own life; that is suicide. No one has the right to take another's life; that is murder. No band of men has the right to execute the criminal; that is mob law. Is the State guilty of judicial murder in executing the criminal? No. God gave life and He alone has a right to take it. He has ordained civil government. Civil officers are His ministers and administer His law. He has placed the "sword" in their hand to execute His law. "Whoso sheddeth man's blood, by man shall His blood be shed." And there is the "war-power." Whence comes the right to resort to the dread arbitrament of war? The State properly forbids duelling by its citizens. And yet two great nations go to the field of strife and settle questions of public rights by force of arms. The State has the power to declare war, because it is the

divinely appointed conservator of public justice. "It is something monstrous," says Dr. Arnold, "that the ultimate powers in human life should be destitute of the sense of right and wrong."

If now the being and authority of the State are from God, express acknowledgment of the fact should appear in the nation's fundamental law.

2. The Christian State will make a constitutional recognition of the Bible as the fountain of all law.

Law in its ultimate apprehension is the uniform manifestation of the will of God. The phrase of Hooker is too sublime ever to become trite; "Law has its seat in the bosom of the Father and its voice is the harmony of the world." The law of gravitation, is co-extensive with the physical universe; the moral law is co-extensive with the moral universe. All physical bodies are bound by the law of gravitation; all moral beings are bound by the moral law. Man did not establish the laws of gravitation and he cannot abolish them. He did not enact the laws of the moral system, and he cannot abrogate them. In either case they are higher than himself. We find the laws of gravitation written upon the outer world so plainly that he that runneth may read. We find the moral law written upon the heart. It is found in the very constitution of our nature. Paul says, "The heathen do by nature the things of the law." They are a law unto themselves, their conscience approving or disapproving, as they obey or disobey this inwardly revealed law. The slightest analysis of our feelings is sufficient to show this

moral obligation to conform our character and conduct to the will of an Infinitely Perfect Being, who has the right to make His will imperative and the power to punish disobedience.

But this inward revelation has been so marred by sin that it is insufficient. Hence it was delivered by the voice of God at Sinai amid the smoke of the mountain, the flash of the lightning, the roar of the thunder and the blast of the trumpet, to indicate its majesty and authority, and written by the finger of God upon two tables of stone, to indicate its perpetuity. That law is the foundation of morality for the individual, the family, the Church and the nation in all time. It is the framework of the moral universe. It is one grand unit bearing the impress of Jehovah. All is equally excellent, agreeable and authoritative,—not one jot or tittle shall fail. Resistance in the least is resistance to all, "for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." It is here as in nature's chain—"whatever link you strike, tenth, or ten-thousandth, breaks the chain alike."

Each precept is clothed with all the authority of Almighty God, and disobedience, however slight, sets that authority at defiance. But the State is the divinely-appointed guardian of the law. "The majesty of law" has been committed to the State. The State cannot legislate these laws out of existence any more than the winds and tides. It can neither make nor unmake them, for they are higher than the State. It can only interpret and apply this law. And, since the

Bible is an amplification and application of this law to the different phases of life and duty, the State should make a constitutional recognition of this Divine revelation as the fountain of its laws.

3. A constitutional recognition of the Lord Jesus Christ as the Ruler of nations.

He came not to destroy the law, but to fulfill it. And when He had made a perfect and complete satisfaction to the law of God in its highest and most inexorable claims, by His death, He was exalted to the throne of universal dominion, angels and authorities and powers being made subject to Him. And this moral law was made the rule of His mediatorial government. As Paul said, the law of Sinai is our rule of life in the hands of our Mediator. We are not without law to God, but we are under this law to Christ. But nations are moral beings, living, moving and having their being in the sphere of morals, and hence are subject to Him. For this cause He is called, "the Governor among the nations," "Prince of the kings of the earth," "King of kings and Lord of lords." Are not the different nations of the earth as much bound to acknowledge the authority of King Jesus, as the different states of the Union are bound to acknowledge the authority of President Cleveland? The true State will acknowledge Jesus Christ as its Saviour-King

4. A constitutional recognition of the duty of the State to extend a moral influence and support to the Church.

By this we do not mean an establishment of

the Church over the State, as in the case of popery; nor an establishment of the State over the Church, as in the dark days of prelatic intrusion, dictation and violence in England. But friendly recognition and co-operation is meant. What with the suppression of open and public vice, what with prohibiting Sabbath desecration, what with annihilating the saloon, what with educating its youth *morally* as well as secularly, and what with holding up its Christian institutions as a beacon light for all nations, the State lends a tremendous moral power to the Church. Thus kings become nursing fathers and queens nursing mothers to the Church.

THE STATE AND THE TRUE RELIGION.

Dr. William Symington, in his "Messiah the Prince," a work of rare beauty, force and clearness, sums up the nation's duty in this proposition: "It is the duty of a nation, as such, enjoying the light of revelation, in virtue of its moral subjection to the Messiah to recognize, favor and support the true religion."

The opposite view is maintained by Rev. Dr. Robinson of Louisville, Ky., in a lecture printed in a published volume. He would lead us to the secular theory of government over this pathway, "Athanasius settled the theology of the Church; Augustine the anthropology; and Luther and Calvin the soteriology; but the ecclesiology is yet to be determined." I should dispute the last part of that statement. The Covenanters of

Scotland settled the true relations of Church and State in their conflict with Prelacy in the seventeenth century. "There are four theories of Church order: The Papal, the Anglican, the Lutheran, and the Calvinistic. The Church is a threefold body: The Invisible—all who were given to Christ in the councils of eternity; the Visible—a society made up of all who profess Christ; and the Organic body, officered by her head." It is difficult to see the distinction between the second and the third, unless the last distinguishes the denominations of Protestant Christendom. But he lays down four propositions: 1. "All power in the Church is directly from Christ. 2. Christ has delegated this authority to the Church organically. 3. The mode of administration is only through tribunals. 4. The civil and ecclesiastical are mutually separate and distinct."

Under the fourth he evolves five propositions:

1. "Civil power is from the God of nature; ecclesiastical power is from Christ." Now, while it is true that civil government originates in nature, and the Church in grace, it is also true that nature has been subjected to the Lord Jesus Christ. He has been made head over all things to His Church. Civil government is included in the mediatorial dominion of the Lord Jesus Christ. And from Him all civil officers receive their commission. "By Me kings reign—by Me princes rule."

2. "The rule of the State is the light of nature

and reason; the rule of the Church is the Bible." That proposition is misleading and untrue. Nature and reason are guides in matters of State, but they are altogether insufficient. The law was originally written on man's heart, but sin ruined that handwriting. A republication of that law was necessary. Hence, the law given at Sinai. Accordingly we find precepts in the Bible addressed to individuals, to families, to nations and to the Church. The Bible is a law for nations as well as the Church.

3. "The State deals with things seen and temporal; the Church with thing unseen and eternal." It is true that the State deals with the material and earthly interests of men. But that does not mean that the State may not, and must not, deal with moral questions. The State is a moral being, and must deal with material interests upon a moral plane.

4. "The State bears the 'sword'; the Church the 'keys.' The one inflicts physical penalties, the other only moral." But the Church is the messenger of truth to the world, and it is her duty to apply the word of God to the State and call upon civil officers to obey our Lord and His Christ.

5. "Civil power may be exercised by a single ruler: but ecclesiastical power is exercised only by a tribunal and that tribunal, from Moses' time to this day, is called the *presbuteros*." This cannot obtain. The legislation in both Church and State is by the assembly of civil or ecclesiastical elders or representatives. The

judiciary is conducted by the civil or ecclesiastical court, constituted in the name of the King of kings. The administrative department by which the finding of the court either civil or ecclesiastical is applied or executed, is by an official representative of the court. The executive department in both Church and State is by individuals; the ministry for the Church, and the president, governors and mayors with their official staff, for the State. The State, like the Church, is a divine institution under law to Christ. The effort by this line of argument, to prove that the State is a purely secular institution, is utterly futile. The State is a moral institute, created by God in the sphere of morals, subject to the mediatorial sceptre of the Lord Jesus Christ and controlled by Him in the interest of His Church. "The nation and kingdom that will not serve thee (the Church) shall perish; yea, those nations shall be utterly wasted." The nation should recognize, favor and support the true religion.

1. Because the great powers wielded by the State come from God. The State can receive its power and authority from God only through Christ. It can lawfully exercise this authority only in Christ's name. It can rightly use this power only by Christ's spirit. Therefore the State must have the true religion.

2. Because the laws of the State come from God. But all the laws of the physical, irrational, intellectual, moral and spiritual world are placed in Christ's hands. He is the Joseph without

whom nothing is done in the universe of God. To him the State must stand or fall. It is therefore beyond question that the State must have the true Christian religion.

3. Because of the ends for which the State was created. "God's minister to thee for good." "A terror to evil-doers and a praise to them that do well." "Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy; rid them out of the hand of the wicked." The State is the guardian of justice. The great perversion of this has been in human slavery. In Attica, while there were 120,000 citizens, there were 400,000 slaves; in Sparta, 150,000 citizens and 500,000 slaves. Single masters in the Roman states are reported to have had so many as 10,000 or 20,000 slaves. Slavery was not abolished in England until 1832, and in the United States until 1863. Slavery is fast disappearing from the earth. But it is still a question, what should the State do for the poor? Most governments guard the interests of the few rich, and neglect those of the many poor. The condition of the poor in India is worse than in Europe, worse on the Continent than in England, worse in England than in America. But even here they are oppressed. The State should "defend the poor," by controlling these moneyed corporations which oppress "the hireling in his wages," by destroying the liquor traffic, the great sea-devil in the waters of human society, and by wiping out stock-gambling, the bitter fruits of which are eaten by the poor man at his table. The State

has been appointed by God to secure to all its citizens their several rights.

4. Because of the benefits secured to the State by the true religion. For neglecting the true religion the curse of God came upon Israel "in hunger and in thirst, in nakedness and in want of all things." But when they observed it they were blessed "in the city and in the field, in the fruit of the body and the fruit of the ground, in the fruit of their cattle and sheep, in their basket and store, and in all the work of their hands." It is an irreversible decree that "righteousness exalteth a nation, but sin is a reproach to any people." History confirms this. "Babylon, Persepolis, Greece, Rome and Constantinople were fuller of wealth and arms on the day that they opened their gates to the conqueror than when, poor and few in numbers, but resolute in spirit, they first started on the career of victory." But their early history was marked by the "prevalence of truth, justice, benevolence and industry," their glory and splendor; "while their decline and final overthrow were marked by luxury, voluptuousness, envy, injustice and vainglorious ambition." Take the map of the world and mark those countries where the true religion prevails, and contrast them with those where it is unknown or proscribed. You are comparing England with India, Scotland with Turkey, America with China, New England with Mexico, the north of Ireland with the south. In the one case we find intelligence, freedom and virtue; in the other ignorance, despotism and crime. The one moves

forward, the other backward. The one faces the light, the other keeps its eyes upon the dust and ashes of the past. Tennyson, contrasting England with China, said:

"Through the shadows of the globe we sweep into the brighter day,
Better fifty years in Europe, than a cycle in Cathay."

CHAPTER II.

CHRIST OUR MELCHISEDEC.

MELCHISEDEC met Abraham suddenly, without announcement, and at once disappeared. One thousand years later he is held up by David as an eminent type of Christ, in Psalm 110. Another millennium passed and Paul holds him up before the Jews as the pre-eminent type of Christ, in Heb. 5th, 6th, and 7th chapters. In the fulness of time Christ appeared in the world, and when His work was done, He passed into the heavens. "Yet a little while ye shall see Me; and again a little while and ye shall not see Me; because I go unto the Father."

I. *Melchisedec was not of the Levitical order of priests.*

The tribe of Levi was selected and separated for the priesthood by Moses in the wilderness. This was done by the special command of God. Their service, when performed according to the appointed way, was acceptable. But Melchisedec was priest of the Most High God by another and more distinguished appointment. And so he was like Christ, who sprang, not from the tribe of Levi, but Judah. The priesthood of Levi was imperfect, that of Melchisedec was complete. "If,

therefore, perfection were by the Levitical priesthood, what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth: Thou art a priest forever after the order of Melchisedec."

The Levites were made priests without an oath, but Melchisedec with an oath. "For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedec." The Levitical priests were many, because death vacated the office, and others must come forward and occupy their places. But Melchisedec was one, and his priesthood was unchangeable. "And they truly were many priests, because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." The Levitical priests had infirmities and must offer a sacrifice for their own sins first, but

Melchisedec was made holy by the Divine righteousness. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the sins of the people: for this he did once, when he offered up himself. For the law maketh men priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." The old office was disannulled because it was weak and unprofitable, and the new was brought in which is perfect and exalted. The old order of priests was abolished because of their infirmities and death, and Christ, who has infinite merit and all the perfections of God in union with perfect manhood, was brought in as our everlasting High Priest.

II. *Melchisedec was superior to Abraham.* During the Jewish economy the Levites were the divinely-appointed collectors of tithes. They were the official administrators of the Divine law of tithing. In this they were the official superiors and the people their subordinates. Now Melchisedec was the divinely-appointed collector of tithes, the official administrator of the law. And when Abraham was returning from the slaughter of the kings loaded with spoil, Melchisedec met him, with bread and wine, and blessed him, and received from him the tenth of all. This tithe was given as an act of homage to a superior, and Melchisedec, the official superior, conferred the Divine blessing upon Abraham. And inas-

much as Levi, who was later made the receiver of tithes, paid tithes in Abraham, being yet in his father's loins, the priesthood of Melchisedec is superior to that of Levi. And as the less is blessed of the greater, Melchisedec is superior to Abraham. Melchisedec was thus an eminent type of Christ who said: "Before Abraham was I am." "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him." The priesthood has been transferred from Melchisedec to Christ. The law of tithing has also been transferred to our great High Priest. And as Abraham and Levi paid tithes to Melchisedec, so we are to pay our tithes to Christ, the New Testament administrator of the law. "For the priesthood being changed, there is made of necessity a change also of the law."

III. *The beginning and end of Melchisedec's priesthood are unknown.* Many different theories

have been advanced regarding Melchisedec. Some think he was the Son of God in an assumed human form. Others think he was the Holy Ghost. But the better part regard him as a Canaanitish king who was priest of his tribe, without predecessor or successor, and who remains forever a type of Christ. "Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continually." Christ is without father as to His human nature, without mother as to His Divine nature, without predecessor or successor, from eternity to eternity, "made an high priest forever after the order of Melchisedec."

IV. *Melchisedec was a priest-king.* As king he gave Abraham bread and wine, and as priest he blessed him and received tithes from him. Christ is our Priest-King. As King He required John the Baptist to baptize Him, as an act of consecration to His priesthood. As King He gave His life for His people, when the God-man High-Priest offered His human nature upon the altar of His diyine nature a sacrifice to God. He was born King of the Jews and in His birth a body was prepared for His sacrificial death which He accomplished as Priest. "Lo, I come; to do Thy will I delight, O my God; a body hast Thou prepared me." As King He was waited upon by Moses and Elias, who spake of the decease which He was to accomplish at Jerusalem as Priest. As Priest He endured the cross, despising the shame, that He might sit down on the right hand of God

as King. As King He arose from the dead that He might secure our justification before God as Priest. As King He ascended to glory leading captivity captive, while He entered heaven in His own blood which He presented as Priest. As King He sends the Holy Spirit whose gracious operations He secures by His intercession before the Father as Priest. "It is expedient for you that I go away; for if I go not away the Comforter will not come; but if I depart I will send Him unto you." "And I will pray the Father and He shall send you another Comforter, even the Spirit of Truth."

As Melchisedec, the king, gave Abraham bread and wine, so the Lord Jesus Christ, in the sacramental feast, conveys to His people the benefits of His sacrificial death in giving them the emblems of His broken body and shed blood. As Melchisedec, the priest, blessed Abraham, so we read that when the Lord Jesus Christ had given His disciples the great commission to go into all the world and preach the gospel to every creature, He lifted up His hands and blessed them. And as He blessed them His body ascended, and His extended hands reached out the blessing farther and farther until the whole world was embraced in His Divine benediction. Then a cloud received Him out of their sight. And from His throne above this Priest continues to bless and will continue until the times of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began.

Lord bless and pity us, shine on us with Thy face:
That the earth Thy way and nations all, may know Thy saving grace."

As King He rules the nations by the Holy Spirit, whose energy and resources He received in answer to His intercessory prayer as Priest. As King He grants forgiveness for national sins, when rebellious nations seek Divine favor according to the appointed way through Jesus Christ, the interceding High Priest. As King of peace He grants national blessings to an obedient people, which He asked of the Father as interceding Priest. As righteous King He administers the judgments of God upon rebellious nations, while the authority to administer them was conferred by the Father in response to His intercession as Priest. In the 110th Psalm, Christ the King, sitting at God's right hand, declared by an oath to be an eternal Priest, strikes through kings in the day of His wrath. In the Apocalypse Christ as Priest appears before the throne and receives from the Father the "sealed book," while as King He breaks the seals, blows the trumpets, and pours out the vials, sending fire, famine, earthquakes, sword and pestilence upon the nations that forget God and obey not His gospel.

"Ask of Me, and for heritage the heathen I'll make thine;
And, for possession, I to thee will give earth's utmost line.
Thou shalt, as with a weighty rod of iron, break them all;
And, as a potter's sherd, thou shalt them dash in pieces small.
Now therefore, kings, be wise; be taught, ye judges of the earth:
Serve God in fear, and see that ye join trembling with your mirth.
Kiss ye the Son, lest in His ire ye perish from the way,
If once His wrath begin to burn: bless'd all that on Him stay."

There is in this no confusion or blending of the civil and ecclesiastical offices. Rev. Dr. Henderson, a noted minister in the M. E. Church, was for eight years Supt. of Public Instruction in Kentucky, a civil office. The late Senator Colquit was a minister and preached almost every Sabbath while in Washington. The two offices may be held by the same person, and yet be separate and independent. Christ is our Priest-King.

We are here reminded of Mr. Stead's experiment in Chicago of a Civic Church. The name suggests the combination of Church and State in one organization. But this cannot be allowed. Church and State are separate and independent entities. In Israel Moses, Joshua, David, Solomon, Hezekiah and Zerubbabel represented the State; Aaron, Eleazar, Abiather, Zadok, Azariah and Joshua represented the Church. "These are the two anointed ones, that stand by the Lord of the whole earth." In our country Church and State are separate and independent, though they exist on terms of friendly co-operation, each subject in its sphere to one Priest-King. Anything inconsistent with this would be repudiated. But this is not what is meant. He means to have a Church without a preacher and without a collection-box, with no creed and no administration of the sacraments of baptism and the Lord's Supper. But an organization without these is not a Church. It proposes to do the work of the law-and-order league and municipal reform league, but without their pledge. It offers to do the work of the

Y. M. C. A. and the Y. P. S. C. E. without their constitutions. It starts out to do the work of the W. C. T. U., the American Sabbath Union, and the National Reform Association without their statement of principles. It proposes to unite all who are philanthropically inclined, Jew, Christian or infidel, Catholic or Protestant, who will pay $1.00 and be enrolled. But "how can two walk together except they be agreed?" Catholic and Protestant cannot work together in religious matters. A man who believes that Jesus is God cannot worship with the man who regards Him only as a man. A voluntary association that will give tone to the churches and lift civil society to a higher plane, must be united as to the will of our Priest-King, in whose name all reforms must be effected. Catholic and Protestant, Jew and Liberal must have separate religious organizations. The Church of the living God is the pillar and ground of truth. But the National Reform Association furnishes the Reformed churches a grand opportunity to bring the principles of our exalted Priest-King to bear upon the life of this nation.

We are also reminded that on the 25th of January, 1894, a joint resolution was introduced in the House of Representatives by Mr. Morse of Massachusetts, and in the Senate by Mr. Frye of Maine, proposing an amendment to the U. S. Constitution, so that the preamble would read: "We the people of the United States (devoutly acknowledging the supreme authority and just government of Almighty God in all the affairs of men

and nations; grateful to Him for our civil and religious liberty; and encouraged by the assurances of His word to invoke His guidance as a Christian nation, according to His appointed way by Jesus Christ), in order etc." The form of amendment advocated by the National Reform Association for the last thirty years, is: "Recognizing Almighty God as the Source of all authority, the Lord Jesus Christ as the King of nations, and the Bible as the fountain of all law, etc."

These two forms differ. It is clearly apparent that the new form gives more prominence to the Priesthood of Christ in securing national blessings from God, while the old form emphasizes the Kingly authority of Christ over the nation. The form adopted in the American Covenant, sworn by the Reformed Presbyterian Synod in 1871 in Pittsburgh, recognizes Christ as the Priest-King of the nation. "A constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion." "The true Christian religion" for the nation is seeking God for succor, "according to His appointed way by Jesus Christ."

When the Roman General was asked: "Would you rather be Achilles or Homer?" he replied: "Would you rather be the victor in the Olympic games, or the herald who proclaims him?" It is our purpose to proclaim the Lord Jesus Christ as the King of kings. This is the solution of all the perplexing questions that are agitating our people and the troubles that are afflicting our

land to-day. It is true that only a minority can be reached with the message ; but that is sufficient. D'Aubigne remarks : " When a great revolution is to be effected in the bosom of a people (who have the Reformation particularly in view), God instructs the minority by the Holy Scriptures, the majority by the dispensations of the Divine government." We do not hesitate to say that the great, the prime, the root sin of this nation was her adoption of a Constitution that does not recognize Almighty God as the source of all authority, the Lord Jesus Christ as the Ruler of nations, the Bible as the fountain of all law, and the true Christian religion. From this bitter root has grown the deadly upas of secularism which to-day is loaded with apples of Sodom. It is time to act. There is a tide in the affairs of men which taken at its height carries us on to victory and fortune, but neglected, carries us back to defeat and disaster. The tide is now rising. Let us act.

Charles Sumner began his speech in the Senate in 1852, against the " Fugitive Slave " law thus: " A severe lawgiver of early Greece vainly sought to secure permanence for his imperfect institutions by providing that the citizen who, at any time, attempted their alteration or repeal, should appear in the Assembly with a halter about his neck, ready to be drawn if his proposition failed to be adopted." But no such barbarous fence hedges our institutions to-day. On the other hand we have the fullest liberty to discuss every part of them. The exclamation of Milton voices the

sentiment of America: "Give me liberty to know, to utter, and to argue fully, above all liberties." As Sumner said in the speech above referred to: "Nothing from man's hands, nor law, nor constitution, can be final. Truth alone is final."

In the exercise of this liberty we point out our nation's sin in adopting a constitution that ignores the reigning Mediator, and call upon the organic people to repent and honor Him.

We sent President Cleveland a copy of our book, "Reformation Principles," during the last presidential campaign, and in a note asked leave to suggest that chapter xii. on "Christ the King of Nations," might furnish a justification for his calling the attention of the nation to its duty to Him as King in his Inaugural Address. We also suggested that chapter iii. on "the moral accountability and responsibility of nations," might furnish a sufficient reason to justify him in his message to Congress to counsel them to make provision for submitting to the people the Christian Amendment to the United States Constitution. A courteous reply was received. But when his inaugural appeared, "there was nothing but leaves. A bare recognition of a Supreme Being, such as any Jew, Mohammedan, or Deist would make. Why was the Name that is above every name omitted? Why must a man who believes in Christ as Saviour and Lord, who prays to Him, looks to Him for strength, recognizes Him as the desire of all nations, and the only source of individual blessings, purposely ignore Him when assuming the office of chief magistrate of this Chris-

tian land? The reason is: this Christian nation has adopted a constitution which is void of all reference to the claims of King Jesus. And when a conscientious man swears to support it he feels at once the obligation to offer an affront to the Saviour King by remaining silent respecting His authority.

I have been reading a book bearing the strange title: "Letters from Hell." The writer represents the lost as forever engaged in what they delighted in here, but without satisfaction. And when Satan comes down to view his guests a pall of gloom and dread falls upon all. The U. S. Constitution casts the pall of secularism over the President, the judge and the legislator. Every Christian officer feels it sensibly. He would gladly throw it off or rise above it, but he cannot. That instrument is his supreme law. He has sworn to abide by it. He may not prove false to his own oath. To our mind it is absolutely impossible for a Christian man to justify himself for voluntarily accepting such a position. It is a grievous sin before God for a Christian man to swear to support the secular Constitution of the United States. It is a greater sin for a Christian President to carry out his oath after he has taken it in ignoring the crown rights and royal prerogatives of the Lord Jesus Christ. It is the greatest sin of all for this Christian nation to allow its supreme law to remain secular and leave unacknowledged the authority and law of the King of nations. Light and darkness cannot dwell together. Christ and Belial cannot co-operate.

Satan's kingdom and Christ's kingdom cannot occupy the same territory and live in peace. The children of God and the children of the devil cannot be united in the holy bonds of wedlock. So a secular constitution which is dominated by political atheism cannot be for long the supreme law of a Christian nation. They are antagonistic and mutually destructive. One or the other must yield. Wendell Phillips said: "This land is not large enough to contain slavery and freedom together." So this land is not large enough to contain Christ and the devil, or Christ's and the devil's laws. One or the other must fall.

I do not despair of the Republic. God's hand has been manifest in the history of this nation. This nation has a future. A great work has been planned for this people. But this unholy alliance with Satan in our secular constitution must be repudiated. God compelled the nation to repudiate slavery by His judgments. He will compel us to repudiate this political atheism by still sorer judgments. But in the meantime the friends of King Jesus should attest their loyalty to Him by absolutely refusing to swear to support our secular constitution either personally or representatively. Thus, and only thus, can we show our faith by our works.

CHAPTER III.

CHRIST OUR JOSEPH.

AMONG the many Old Testament types of Christ—Melchisedec the Priest-King, Moses the Lawgiver-Prophet, Joshua, "The Captain of the Lord's Host," Aaron the High Priest, David the conquering King, and Solomon the peaceful and glorious King—none occupy so conspicuous a place as Joseph. The points of comparison are numerous and instructive.

I. He was the beloved son. His father loved him and made him a coat of many colors—a long flowing robe or tunic, worn by princes. Christ is the beloved Son of God. He is wisdom who was the companion and fellow of Jehovah through an unbegun eternity. "I was daily His delight, rejoicing alway before Him." He was the precious gift of the Father to a fallen race. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but receive everlasting life." This is He concerning whom the Father testified from the excellent glory: "This is my beloved Son in whom I am well pleased, hear ye Him!" This is He whom the Father hath made heir of all things, whom He hath anointed with the oil of

gladness above His fellows, and to whom He said: "Sit Thou on my right hand until I make Thy foes Thy footstool."

II. He was a prophet. The dream of the sheaves of his brethren bowing to his, and of the sun, moon, and eleven stars making obeisance to him, were recognized by his father and brothers as a prediction of his coming royal power. He interpreted the dreams of the chief butler and baker in the dungeon: and the double dream of Pharaoh in the palace. Christ is the Great Prophet. Moses said: "A prophet shall the Lord your God raise up like unto me." When the deputation from the Jewish Sanhedrin came to John the Baptist, they asked: "Art thou that Prophet? And he answered, No." The woman of Samaria said: "Sir, I perceive that thou art a prophet." And she went to the city and said: "Come, see a man that told me all things that ever I did." In Hebrews we read: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." As Prophet, Christ "reveals unto us by His Word and Spirit the will of God for our salvation."

III. He was hated of his brethren. Joseph's brothers envied him because of their father's love for him, and because he was upright and reported their wickedness to him. They sold him to the Midianites for twenty pieces of silver. Christ came to His own and His own received Him not. "To brethren strange, to mother's sons an alien I became." "He was despised and we esteemed Him

not." "We esteemed Him stricken, smitten of God and afflicted, and we hid as it were our faces from Him." He was betrayed by one of His own disciples into the hands of the Jews for thirty pieces of silver. The Jews delivered Him to the "Gentiles to mock and to scourge and to crucify."

IV. His humiliation was the divinely-appointed way to the throne. Joseph was sold to Potiphar as a slave. Under a false accusation he was cast into prison, where "his feet with fetters they did hurt, and he in irons lay." Thirteen years were spent in servitude and imprisonment. This was heaven's preparation for promotion. When his brethren were bowed before him, he said: "Be not angry with yourselves because ye sold me. Ye meant it for evil but God meant it for good." "But yet he sent a man before, by whom they should be fed; Even Joseph, whom unnaturally, sell for a slave did they." The Lord Jesus Christ was arrested as a criminal, condemned as a blasphemer, and executed as a felonious slave. By a cruel and unjust judicial decision he was violently taken off. But this was the heaven-ordained way by which the Captain of our salvation was made a perfect Saviour. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." "He gave Him up to the death for us all."

V. He resisted temptation. The wife of his master assaulted his virtue, not once or twice, but he resisted her wiles. He went to prison rather than yield to temptation. Christ resisted the

temptation of Satan. After the forty days' fast the Tempter came to Him, and suggested a doubt of His Father's care: "Command that these stones be made bread." He replied: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then he suggested presumptuous dependence. Setting Him on a pinnacle of the temple he said: "If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time thou dash Thy foot against a stone." Jesus answered: "It is written again, thou shall not tempt the Lord thy God." At last he suggested idolatry, and as His reward, His mission to obtain universal dominion would be given without suffering. "Worship me and I will give you all," said Satan. But Christ repelled his attack. It was not Satan's to give. It was His Father's will that He should suffer and then reign. So He said: "Get thee hence, Satan: for it is written, thou shalt worship the Lord thy God and Him only shalt thou serve." At a later season Satan made an attack through His disciple Peter. When Christ predicted His passion at Jerusalem, Peter rebuked Him and said: "Thou shalt not die." But Christ sternly resisted the evil one. "Get thee behind Me, Satan; for thou savorest not the things that be of God, but the things that be of men." In the closing hours of His life, Satan made his final assault. This was his hour and the power of darkness. By awakening fears in Christ's soul he

endeavored to conquer His purpose to die. "He was heard in that He feared." "The floods of Belial made Him afraid." When deserted by His Father and left alone in the darkness, Satan did his utmost to terrify Him into a denial of His faith. But he still held fast to the covenant. "My God, my God," was His confiding cry. "He became obedient unto death, even the death of the cross." "He, through death, overcame him that had the power of death, that is, the Devil, and delivered them who, through fear of death, were all their lifetime subject to bondage." "He spoiled principalities and powers, and made a show of them openly, triumphing over them in His cross." The tempter was resisted to the death.

VI. He was exalted to the throne. "A Lord to rule his family, he raised him as most fit; To him of all that he possessed, he did the charge commit; That he might at his pleasure bind the princes of the land; And he might teach his senators wisdom to understand." At the command of Pharaoh, Joseph was brought out of prison and appeared before the king. Interpreting the king's dreams and giving such wise counsel, led the king to appoint him ruler of all the land of Egypt. In the 18th Psalm, the 53d Chapter of Isaiah and the 2d Chapter of Philippians, we have graphic descriptions of the sufferings of Christ and the glory which followed. "For the suffering of death He was crowned with glory and honor." Note the points of the parallel.

1. Pharaoh made Joseph ruler over all the land

of Egypt, and said: "Only in the throne will I be greater than thou." So the Father gave all power in heaven and in earth to Christ, reserving for Himself only the prerogative of sovereignty. "For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all under Him, that God may be all in all."

2. Joseph was inaugurated king. Pharaoh made him ride in his second chariot and they cried before him: "Bow the knee!" and he became ruler of the whole land. So Christ was formally inducted into office at His coronation. Daniel had a vision of this and he said: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set and the books were opened." "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion which shall not pass away, and

His kingdom that which shall not be destroyed." He ascended up on high leading captivity captive. He was exalted to the right hand of power, to give repentance to Israel and the forgiveness of sins. A crown of purest gold was placed on His head. A sceptre of righteousness was placed in His hand. His chariots were twenty thousand, even thousands of angels. And all the universe united in solemn ascription: "Worthy is the Lamb that was slain, to receive glory, and honor, and power!"

3. The administration of the government of Egypt was in Joseph's hands. When the people came to Pharaoh, he said: "Go to Joseph and what he saith unto you, do." The moral government of God has been committed to Christ. "The Father ruleth no man, but hath committed all rule to the Son." All moral ordinances have been subjected to Christ. The Sabbath is an ordinance of God. It has its necessity in the very constitution of our nature, and its authority in God's Word, "Remember the Sabbath day, to keep it holy." But the Son of Man is Lord of the Sabbath. Marriage is a Divine institution. It has its foundation in the constitution of our nature, and its authority in God's decree, "They twain shall be one flesh." But the home and the family are under law to Christ. He gives laws for them. Civil government is an ordinance of God. It originates in the nature of man and is established by God's decree; "the powers that be are ordained by God." But the State is also under Christ's authority. "By Me kings reign and princes

decree justice." So that the Christian Sabbath, the Christian family, the Christian State, are the consummation devoutly to be wished. The State, in its sphere, is under as much obligation to recognize Christ as its Lawgiver and King, as the Church in her sphere, to acknowledge Him as her Head and Husband.

4. The government of Joseph was beneficent. During the seven years of plenty he gathered corn and laid it up in store against the seven years of famine. When their money was exhausted, he took their lands, and then the people themselves, as slaves, and supplied them with food. But he used this purchase simply as a means of binding the people more closely to the throne of the shepherd-king, from whom, in all probability, the hearts of the people were alienated heretofore. He gave back their lands and required them to bring one-fifth of the products as tribute. So the Lord Jesus Christ rules in love. "All things work together for good to them that love God." His object in bringing Israel into Egypt was to feed them in Goshen. His object in afflicting them there was to make them willing to leave Egypt and go to the Promised Land. His object in sending "the dearth" upon Canaan was to humble His people under His mighty hand that He might lift them up. His object in allowing the Chaldeans to invade their land and carry them captive to Babylon, was to drive the folly of Sabbath-breaking and idolatry from the heart of His child with His rod. His object in sending our "hard times" is to bring this nation to repentance for

ignoring the authority and trampling underfoot the law of our reigning King.

5. The purpose of Joseph's exaltation was to feed God's people. For this purpose God brought him before them into Egypt. So Christ has been "made head over all things to His Church." He exercises His universal dominion for the sake of the Church. Hence the prophet said: "The nation and kingdom that will not serve thee (the Church) shall perish; yea, those nations shall be utterly wasted." The apostle said: "The nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it."

6. Joseph was revealed to his brethren when they bowed to him. Joseph's bearing toward them seemed harsh. He treated them as spies, and kept them in prison three days. He took Simeon and bound him before their eyes, and held him as their pledge that they would bring Benjamin. And when Benjamin came he gave him five times as great a mess at dinner as the rest, to see if they would be envious of him, as they had been of Joseph. And then he had the cup discovered in Benjamin's sack, and all brought back as robbers, to see if they would defend and protect Benjamin. And when Judah had made his pathetic appeal, his object was accomplished and he made himself known. Christ deals with His people with apparent sternness and severity. But it is to prove them. And when they bow to His authority, and tremble at His word, and recognize His rod and Him that hath appointed it, He

reveals Himself in love. "Humble yourselves under the mighty hand of God and He shall lift you up." When this nation cries to Him: "O Lord, though our iniquities testify against us, yet do Thou it for Thine own name's sake, for our backslidings are many; we have sinned against Thee. O the hope of Israel, the Saviour thereof in times of trouble; why shouldst Thou be as a stranger in the land, as a wayfaring man that turneth aside to tarry for a night? Why shouldst Thou be as a man astonied, as a strong man that cannot help?" then she can say: "Yet thou, O Lord, art in the midst of us; we are called by Thy name; leave us not." When the Jewish people acknowledge His sceptre they shall enjoy national elevation. "They shall look upon Me whom they have pierced, and they shall mourn for him as one mourneth for an only son." Their conversion will be an object lesson to the other nations, resulting in the bringing in of the fulness of the Gentiles.

7. Joseph nourished his father and brethren in Goshen. Christ provides for His people. He fed Israel with manna and gave them water from the rock. Christ is the bread from heaven and He is the water of life. "They that wait upon the Lord shall renew their strength; they shall mount upon wings as eagles; they shall run and not be weary; they shall go on and on and not faint." "He giveth power to the faint; and to them that hath no might He increaseth strength."

Joseph sent wagons and servants to bring Israel and his family into Egypt. Christ brought the

Pilgrim Fathers to America. He guarded them by His providence. He guided them in building churches and schoolhouses, and setting up our free government. Here He brought to an issue the "irrepressible conflict" between slavery and freedom. And here He is bringing to an issue the irrepressible conflict between Christianity and secularism in government. America is the Goshen where the Christian State is to be developed, and then it will go out into all the earth, and the kingdoms of this world will be "the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

CHAPTER IV.

CHRIST OUR MOSES.

MOSES was a type of Christ. "A prophet shall the Lord your God raise up like unto me." The nation of Israel was organized at Mount Sinai, as "the custodians of the law, liberty, and religion of mankind." A Republican form of government was given them. The three departments of government, the legislative, executive, and judicial were substantially represented in it. Moses, as the Judge or President, was the chief executive officer. The seventy elders formed the congress or general government. The court of the gate or civil sanhedrin was the arbiter of justice. The heads of the tribes and princes thereof constituted the tribal or state government. It was a representative government. The people were sovereign. They elected their rulers to represent them in office. There was thus a complete separation between the sovereignty and the government. It was a constitutional government. The law came from Jehovah. The Angel of the Covenant by whom He sent it and whom He warned them against provoking, was the Lord Jesus Christ. He proposed the law to the people for their acceptance, as the Constitution of

the nation. They received and adopted it. "All that the Lord hath said will we do and be obedient." In doing so that law became a national covenant between the sovereign people and their mediatorial king. "Behold the blood of the covenant which the Lord maketh with you this day." The sovereign people are not independent of their constitution. That would make them an irresponsible monarch with a thousand heads. They must be protected from themselves. The constitution is that protection. They did not originate it. They received it from God. It is a rule of their national obedience to God. It is true the constitution grows to meet the increasing wants of the nation, just as the Church's *testimony* grows. But the nation has no more right to repudiate her God-given constitution than the Church to repudiate her God-given testimony. The sovereign people bind their rulers to carry out the constitution, as their representatives. So the constitution becomes also a letter of instruction from the sovereign people to the government—their agent. The government applies the law to the citizens, not as a body, but as individuals. The order is complete. God the Father is supreme. Jesus Christ is His servant. As a servant He is subject to the Divine law and delights to do the Father's will. The Father has placed this law in the hands of the Mediator to be administered by Him. When Christ accepted of it, it became a covenant between them both. The sovereign people are the servants of Christ, and subject to His law. He places His law in their hands for administra-

tion. In accepting it, it becomes a national covenant between them and Him. The government is the servant of the sovereign people. They place their law in its hands for application. When accepted it becomes a political covenant between the sovereign people and the government. The individual citizen is subject to the government. But it is the same law throughout. The individual is subject to the law of God in the hands of the government, the government to that law in the hands of the sovereign people, the sovereign people to it in the hands of Christ, and Christ to it in the hands of God, "Who is all in all."

With this model before us it will be interesting to notice some of the experiments of free government that have been made. Ex-President James Monroe, in a little work of rare excellence, entitled "The People the Sovereigns," to which I am indebted for the facts now to be stated, tells us there are three great epochs in the history of free government. "The first commenced with the origin of the ancient republics, and terminated with them. The second commenced with the governments which were erected on the ruins of the Roman Empire, and comprises their career to the present time. The third was formed by the discovery of this hemisphere, and the revolution into which it led, with the governments which have been founded on its principles in these states." Of course we begin with the ancient republics of Greece.

ATHENS.

The Republic of Athens, comprising Attica, contained a territory of about thirty-six miles square. It was founded by Solon about five hundred years before the Christian era. It was the outgrowth of the free principles that had been growing there for many centuries. More than eleven hundred years before, Cecrops came from Egypt and settled in Attica. He united Egyptian civilization with Attican barbarism. To protect the people from the pirates of the coast and the banditti of the frontiers, he drew them together into cities, of which he founded twelve, Athens being the principal one. Each village he made a corporation, with a council for civil purposes. He divided the people into four tribes and instituted the Court or Senate of the Areopagus, charged with criminal offences. He was head. This order continued three centuries. The rich became very rich. The poor became very poor. To relieve the one and retain the other, King Theseus abolished the authority of the several villages and concentrated the power in Athens, as the metropolis of the state, and he vested the legislative power in an assembly of the people. This continued more than three centuries longer, when King Codrus exposed himself in battle for the country. The Athenians were at war with the Dorians. An ancient oracle said the army of the king slain in battle would be successful. Codrus disguised himself, went to the front and fell. The Dorians at once retired from

the field. The Athenians said no one should occupy the throne after Codrus. And so they abolished royalty and instituted the office of Archon, who stood next to the throne, gave an account to the people, and ruled for life. Four hundred years after the number was increased to nine and the election made annual. Sixty years later came Draco, whose laws were intolerably severe and punishment indiscriminate, every crime being punished with death. And twenty-seven years after him came Epimenides, whose laws regulated religious duties to the satisfaction of the people. Then came Solon. It was a stormy time. Discord menaced Athens with ruin. Contending factions were ready to destroy one another. Rich creditors sold their debtors as slaves and compelled parents to sell their children. There were three classes to be reconciled; those of the mountain who were poor, and wanted democracy, those of the plain, who were rich, and wished aristocracy, and those of the coast who were in comfortable circumstances and sought a mixed government. Solon did not give them the government which he deemed the best, but the best which he thought they were capable of sustaining. The government consisted, 1. Of an assembly of the People. This included the whole body of the people. Every citizen above the age of twenty had a right to a seat in it. Six thousand persons must be present to constitute an assembly, and every important measure required six thousand votes for its passage. This assembly could originate no measure whatever. It was provided in

the constitution that the assembly should meet four times in every thirty-six days, and oftener if public emergency required it. The assembly had power, with the above limitation, to declare war, make peace, "to receive ambassadors, make treaties of alliance, adopt and repeal laws, establish imposts, appoint all the principal officers of the state, to reward merit, and in short to perform all the great acts of the government." 2. A Senate. It consisted of four hundred members, one hundred from each of the four tribes, elected annually. A property qualification was required of its members. It was a check on the assembly of the people. It could originate acts. But the general assembly must pass on them before they became law. The senate was divided into ten parts. Each class in succession took the lead in public affairs for thirty-six days. The leading class was entertained at the public expense at a place called Prytaneum. The President of this class held the seal of the republic, the keys of the capital and of the treasury. The senate was composed of the rich and would not originate any measure against themselves. The assembly of the people embraced the poor and would allow no act discriminating against themselves to become law. 3. A corps of tribunals or Courts of Justice. There were ten of these, most of which consisted of five hundred judges, some of a greater number. These judges were drawn by lot from the people. The Keliastes was the most notable of these ten tribunals. Sometimes it consisted of six thousand members. They heard all civil complaints. 4. The corps of

Archons. This consisted of nine members chosen annually. The first three formed each a separate tribunal, by choosing two assessors to act with him. The other six formed a single tribunal, the Theomothetes. The first protected widows and orphans, the second their religious ceremonies, the third the foreigners, and the last were the police of the city. 5. The Senate of the Areopagus. They heard criminal cases.

Such was Solon's constitution. It was printed on wooden tablets and posted throughout the city. Many were dissatisfied. He bound the Athenians by oath to keep it for ten years and he went abroad. Shortly after his return it was abandoned. What were the objections to it? It was too complicated. It was contrary to the simplicity of the Divine mould. It defeated itself. The assemblies were too large. They were unmanageable. They met too often. The people were kept away from their work. There was no regular division of power in it; of legislative, executive, and judicial, separate from each. The whole was an amalgamation. The sovereignty and the government were united. And worst of all it had no connection with the King of kings.

LACEDÆMON.

From the restoration of the Heraclidæ, in 1305 B. C., two kings reigned over the Peloponnesus. The government of Lacedæmon was instituted by Lycurgus, 845 B. C. His brother was a reigning king. He dying childless, Lycurgus succeeded

him. It was discovered that his brother had left his widow with child. She proposed to destroy her offspring if he (Lycurgus) would marry her. He refused. When her son was born Lycurgus abdicated in favor of him. This act secured for him universal esteem. It provoked the resentment of his brother's widow. She threatened to kill him. He fled into Crete. He spent several years in Crete and Asia, studying the laws and governments of different countries. Disorder increased at home. The Lacedæmonians united in a request for him to return and restore order for them. He did so. His government consisted— 1. Of two kings. The crown was hereditary. They presided in the senate. Neither could leave the State in time of peace; both could not in time of war. They were only figure-heads. 2. A council of twenty-eight members. The senators of this council were elected by the people for life. No person under the age of sixty could be elected to it. It originated all measures. 3. An assembly of the people. It consisted of two divisions: one regulated the affairs of Sparta and convened every month at full moon; the other the affairs of the other villages of Laconia and met when war, peace or alliances were treated of. The General Assembly could originate no measure, and was bound to accept or reject the action of the Senate without amendment. The Constitution embraced sumptuary, communistic and inhuman laws. He made an equal division of all the land among the citizens of the State. He divided Laconia into thirty thousand parts or

lots, and distributed them among the people of the country. He divided Sparta into nine thousand, which he distributed in like manner among the people of that section. The proprietors of these lots could neither sell nor divide. They descended to the eldest son of each citizen, and were rather the property of the State than the individual. "He banished gold and silver and substituted iron as the currency, and of such weight and little value that it required a cart and two oxen to carry a piece worth comparatively a few dollars. He expelled the fine arts by prescribing the kind of furniture which should be used, and giving every other possible discouragement to them. He established public repasts, and made all the citizens mess together on the same food, which was regulated by law, of the simplest kind and dressed in like manner. Each table consisted of fifteen persons, and each person furnished monthly an equal portion of the provisions requisite, which was calculated with great precision. The kings attended these tables, and partook of the public repasts with the citizens without other distinction than the allowance of a double portion to each. From these tables they were obliged to return to their houses in the dark. It was ordained that the laws should not be written, but preserved in the memory alone. Marriages, births, and the education of children were specially provided for. Girls were taught to perform manly exercises, to throw the quoit and the javelin, to run races, and wrestle in public naked. The same instruction was given to boys.

The infant as soon as born was inspected by persons appointed for that purpose and taken in charge of the government. If well formed and robust, vigorous nourishment was provided for him, and a lot of land assigned to him. If deformed, delicate and weak, he was thrown into a bag and destroyed. He discouraged all intercourses between the citizens of Sparta and those of other nations by visits of either to the country of the other, especially in that class whose example could have any effect, from a fear that the morals of the Spartans might thereby be corrupted."—*James Monroe.* Such was the constitution of Lycurgus. It was less complicated than the government of Solon. It effectually cut off all possibility of conflict between the rich and the poor. It took less of the time of the people. So we are not surprised that it continued one hundred and thirty years. But all the fundamental defects of the government of Athens were in the government of Lacedæmon. It was communistic. It went down.

CARTHAGE.

The aborigines of Carthage were not Africans. They came from Tyre. The government of Carthage consisted of a General Assembly of the People and a Senate. This was divided into two councils: one consisting of one hundred and four members, the other of five. Senators were elected by the people for life. Two magistrates were called Suffetes. They were elected annually. They con-

vened the Senate and presided. The decrees of the Senate were law where the vote was unanimous. In case of a division the proposition was sent to the Assembly of the people. At the time Aristotle wrote it had been in vogue five hundred years. He collected the constitutions of one hundred and fifty-eight people, and he pronounced that of Carthage the best of them all. During that period "the State had never been disturbed by sedition, nor had the liberties of the people been menaced by a tyrant." The government was virtually in the hands of the Senate. The Assembly of the People was seldom called. Love of freedom caused the Carthaginians to cling to it so long. But because it united the sovereignty with the government, made no division of the powers of the government, and all the powers were exercised by the people collectively, it proved self-destructive. Like Athens and Lacedæmon, they also ignored God, and He ignored them, and they fell and great was their fall. The ruins of Carthage on the shores of the Mediterranean, near Tunis, are all that remain of that once glorious Republic!

THE AMERICAN REPUBLIC.

We will not stop to speak of the Genevan Republic, which forms the basis of Rousseau's "Social Compact," in which he affirms that sovereignty cannot be represented, that the ancients did not even have the term representative, and that the citizen in the Assembly could act both as sover-

eign and magistrate; the Dutch Republic of Holland, the subject of Motley's eloquent history; or the limited monarchy of England with its strong tendency toward a free Republic, and conerning which Locke and Sidney have so profoundly written, but come at once to our own country. The fathers of this Republic followed the Divine model with remarkable exactness so far as they went. They builded better than the ancients because they had the light of revelation. There was a complete separation of the sovereignty from the government. The sovereignty is lodged in the people. It is exercised by the legally qualified electors. The government is administered by their representatives in office. They distinguished between the nation and its government, the convention and the congress, constitutional and statutory law. Statutory law is constitutional law unravelled, and is made by the Congress. Constitutional law is the moral law unravelled and is made by the Convention. The moral law is Jesus Christ unravelled or translated into life, and is a transcript of the Word of God. Jesus Christ is God unravelled. They made a proper division of the powers of the government, the legislative, executive and judicial. The whole machinery of government is adjusted as perfectly and works as harmoniously as any Corliss engine. Under it we have grown to be a great, and prosperous, and happy people. But there is one fatal defect. The sovereign people have not acknowledged the source of their authority and law, their dependence upon God and

obligation to Him. Astronomers tell us that some of the fixed stars are so far away, that, were they blotted out, they would still continue visible for many generations. We have blotted out the star of our national life. The light of prosperity has continued to pour down upon us. But soon that light will be exhausted. Already we are experiencing the darkness. We have neglected the Mediator, and He is neglecting us. His judicial abandonment is speedy and inevitable decay. Even now it is at work. Mormonism is an eating cancer on our political body, and we have not nerve enough to apply the knife. The liquor traffic is the sea-devil in our society, and we do not slay it. Sabbath desecration has almost destroyed our spiritual rest. Every one seeks his gain from his own quarter, and few seek after God. The desire to get rich quickly without working has crazed our citizens, and commercial honesty is almost a byword. Popular elections have become the sheerest farce. But worst of all, this national rebellion serves as the conductor to bring down the lightnings of Divine wrath upon us. And when His wrath is kindled we must "perish from the way."

Let this sovereign people formally accept of the Divine law at the hands of the Mediator. Their Constitution then, being agreeable unto and founded upon that law, will be a covenant between them and the King of kings. The individual citizen will then be subject to God's law administered by the government; the government will be subject to that law administered by the

sovereign people; the sovereign people will be subject to that law administered by Christ; and Christ will be subject to that law in the hands of God who is "all in all." Thus a highway will be cast up between the throne of God and every citizen, and the angels will descend with the blessings of heaven upon us. Our barns will be filled with plenty, and our presses will burst out with new wine. High purposes will engage the individual, public virtue will pervade society, intelligence, integrity and the fear of God will occupy our high places, and peace, truth and righteousness, the true grandeur of nations, will be inscribed on our national emblems. "Open ye the gates that the righteous nation which keepeth the truth may enter in."

CHAPTER V.

CHRIST OUR PHINEHAS.

PHINEHAS was the son of Eleazer, and the grandson of Aaron, the first and second high-priests in Israel. He bore an Egyptian name, his name signifying "mouth of brass." He was a descendant of Midian, his mother being the daughter of Jethro. But, notwithstanding, he was more zealous than any of his contemporaries against the idolatry of both these heathen nations. He was chief of the family of the Korahites, who were guards at the entry of the camp and keepers of the gates of the tabernacle. He was the leader in the expedition of 12,000 men sent by Moses to avenge the children of Israel upon Moab for leading them into idolatry. He headed the company of princes sent from Shiloh to remonstrate with the trans-Jordanic tribes for building an altar near the Jordan, and by his wise diplomacy he averted what might otherwise have proven the entering wedge to the division of the nation. On the death of his father he became high-priest. In this capacity his brethren consulted him as to their struggle with the Benjamites in the matter of Gibea. And as the aged high-priest stands before the oracle and puts the question and re-

ceives the response, we see that he has lost nothing of his vehemence, while his heart yearns for the unity of the nation. "Shall we go up against Benjamin my brother to battle or shall we cease?" And the answer was: "Go up; for to-morrow I will deliver them into your hand."

But the incident of leading importance in his life occurred in the early part of his career. Israel committed fornication with the Moabites and bowed down to their idols. God sent a plague into the camp and 24,000 died. Then He commanded that the heads of the tribes be slain and their bodies hung up as warnings to the people. At this juncture when Moses and the people were weeping before the door of the tabernacle, Zimri, one of the chief princes of Simeon, led a daughter of one of the princes of Moab, Cosbi by name, into the camp at mid-day, and taking her to his tent, committed with her the very sin for which Israel was suffering. This awakened the righteous indignation of Phinehas. And without a moment's hesitation he took a javelin in his hand, and entering the tent transfixed them both. This act of just retribution appeased the wrath of Jehovah, and so the plague was stayed. As a reward Phinehas received the promise of a perpetual priesthood. The Jews understood by this that he would never die. They believe to this day that he re-appeared in the person of Elijah to finish the work of exterminating idolatry which he began in the wilderness. The Targums teach that he is to proclaim salvation in the latter day. And both Jews and Mohammedans identify him

with the immortal wanderer, "who goes to and fro through the earth, avenging the wrong and rewarding the good deeds of the children of men." These are only legendary stories and they have no value whatsoever except as indicating the high estimation in which he was held by the Jews. But apart from them we know that his name has been engrossed in the book of Psalms and his memory will be held dear so long as sun and moon shall endure. "Then Phin'has rose and justice did and so the plague did cease, which to all ages counted was to him for righteousness."

Phinehas was an eminent type of Christ. In enquiring of the Lord and announcing to the people the answer he pre-figured the prophetic office of Christ. As high-priest he represented Him who is the apostle and high-priest of our profession. Accompanying the expedition against Moab, he typified Him who goes forth conquering and to conquer. In his vehement temper, beneath which was the tender yearning for Israel's peace, he was a type of Him who was meek and lowly, and yet possessed that inflexible justice which broke out in His stern invectives against the hypocrisies of the scribes and Pharisees. The cloud gathers up in its feathery folds the hot thunderbolt. So beneath the mantle of his gentleness and meekness was the uncompromising justice of God which will not suffer the wicked to escape His righteous judgments. The atonement of Phinehas was a type of the atonement of Christ. "He shall have the covenant of an everlasting priesthood; because he was zealous for his

God, and made an atonement for the children of Israel."

I. The atonement of Phinehas consisted in slaying a representative sinner. The whole nation was guilty. But because the sin of Zimri was committed in open day, in the presence of his suffering brethren, whose groans and tears he heartlessly disregarded, and in defiance of the Almighty, whose hand was then upon them, he was regarded as a representative sinner, and smiting him saved the nation. The atonement of Christ consisted in the Father slaying the Son, who stood as the substitute of His people. "God spared not His own Son, but gave Him up to the death for us all." He was made sin for us who knew no sin. The Father caused to fall upon him the iniquities of us all. When exaction was made of us He submitted Himself. He undertook for His people. The penalty of their sins was executed upon Him in all its stupendous severity, and full satisfaction was made to justice in her highest and most inexorable claims. He who was in the form of God and thought it not robbery to be equal with God became obedient unto death, even the death of the cross. The sword of justice was unsheathed and bathed in the blood of the Son of God, and a perfect and complete satisfaction was made to the law and justice of God. "Christ, through the eternal Spirit, offered Himself a sacrifice without spot unto God." The sufferings of the Son of God honored the broken law more than the eternal punishment of all the sons and daughters of Adam

could have done. The death of Him who is the brightness of His Father's glory and the express image of His person, showed God's hatred for sin, and His determination to punish it in a way that the death of every human being could not have done. The death of Christ made the pardon, sin and the restoration of the sinner consistent with and gloriously illustrative of the perfections of God, the majesty of the Divine law and the stability of the Divine government.

II. The atonement of Phinehas cost him no personal sufferings, unless we except the mental anguish that one man must have in killing another. But the atonement of Christ cost Him His life. He "bare our sins in His own body to the tree," *i. e.*, He suffered all His life as our sin-bearer. The shadow of the cross fell upon His cradle, and the cloud grew darker until the night of Calvary settled upon Him. He dipped His foot in the stream of suffering as soon as He was born, and the waters continued to rise until all God's waves passed over Him, yea, and all His billows. He suffered from hunger and thirst, heat and cold, neglect, disappointment, contumely, and reproach. He suffered from friends and foes, countrymen and foreigners, men and devils, the creature and the Creator. He suffered in body to the last degree of which human nature is capable, until His heart melted like wax. His tongue cleaved to His jaws, and He was brought to the dust of death. The sufferings of His soul were the soul of His sufferings. He made His soul an offering for sin. He poured out His soul unto

death. Pressed down to the deepest depths under the unutterable load of sin, His soul was exceeding sorrowful even unto death. Thus He was made a propitiation for our sins.

III. The atonement of Phinehas was unpremeditated. He acted under the righteous impulse of the moment. The thought was no sooner conceived than was the act performed. But the sufferings of Christ were clearly and fully foreseen. His knowledge does not date from where Mark begins his gospel, the public ministry of Christ; nor where Matthew starts the call of Abraham; nor where Luke begins reckoning, the creation of Adam; but where John starts, in eternity. He was the Lamb slain from the foundation of the world. All the lines of Old Testament type and shadow and prophecy and history centre in the cross. Christ was born that He might die. As the paschal lamb was "kept up" from the tenth to the fourteenth day preparatory for slaughter, so Christ was prepared during His earthly sojourn for the cross. And when the appointed time came He "was led as a lamb to the slaughter." "The death-watch" is set over the criminal certain days before His execution, and from that moment until His life has been paid as a forfeit to justice the eyes of the officer may not be taken from him. The death-watch was set upon Christ at His birth, and the eyes of Divine justice were not taken off Him until He had died upon the cross. At the marriage feast of Cana He speaks of His "hour" which had not yet come. On the mount of transfiguration His heavenly visitors

speak of the decease which He is to accomplish at Jerusalem. Seven days before He suffered He said to His disciples: "Behold, we go up to Jerusalem, and the Son of Man shall be delivered to the Gentiles to mock and scourge and crucify." At Bethany, the last Sabbath before the crucifixion, seeing the darkness and bloody sweat of Gethsemane, the mock trial before the Jewish Sanhedrim, Pontius Pilate, and Herod, the crown of thorns, the scourging, and the cross of Golgotha, He exclaimed: "I have a baptism to be baptized with and how am I straitened till it be accomplished." It is a kind providence that hides the future from us. But the future was known to our Lord.

IV. The atonement of Phinehas was an act of bold, fierce zeal. He displayed the active virtues. It consisted in striking a blow. But Christ's atonement discovered the passive virtues. He came, not wielding the sword of a conqueror, but drinking the cup of a sufferer. He was abased for exaltation, He stooped for glory, He suffered for a crown, He died that we might live. "And I, if I be lifted up from the earth, will draw all men unto Me." this He spake signifying what death He should die. He was lifted up upon the cross, as upon an high altar, suspended between the heavens and the earth, as if unworthy of either, a victim for the sins of His people. And thus He draws men of all classes, from all kindreds and tongues and nations, to Himself. Napier, in the Peninsular wars, grows eloquent in speaking of the heroism of the English soldiers

on the field of battle. But when he tells of the 400 on the deck of the sinking ship, who, when their captain ordered them to fall into line, obeyed and stood with arms presented, although they knew that the sea was full of sharks, and they were going down to be food for them, he exclaims: "Where in all the world's history can be found a parallel to their courage?" Christ calmly faced death for His people.

V. The atonement of Phinehas saved one nation temporarily. Idolatry was effectually eliminated from the camp of Israel. But they soon lapsed into idolatry again. The history of the Judges is an account of their manifold departures to idol-worship and their being reclaimed by God's messengers. In the days of the later kings they were so steeped in idolatry that God gave them into the hands of the Chaldeans for seventy years, until they were completely cured of that sin. But they were not saved from apostasy, the sin that led to their national rejection. The atonement of Christ, however, was universal and permanent. Before Christ suffered He said to the disciples: "Go not in the way of the Gentiles and into any city of the Samaritans enter not, but go rather to the lost sheep of the house of Israel." But after His resurrection He said: "Go ye into all the world and preach the gospel to every creature." The history of the Church may be written in three words—formation, deformation and reformation. The first three centuries constituted the formative period, and ended in the downfall of Paganism and the triumph of Christianity. The next ten

centuries deformed Christianity. The Bible was hidden away, darkness covered the earth, and gross darkness the people. But when the time came God spake the word and Martin Luther was, and the Reformation dawned upon Europe. The reformation period has continued to the present. But it was not until one century ago that the Church came to appreciate the extent of her mission—all the world. In 1792 Wm. Carey stood up in a conference in England to plead the cause of missions. He was rebuked by an aged minister: "Young man, sit down. When God pleases to convert the heathen, He will do so without you or me." But the society was organized which sent Carey to India. In 1810, when the American Board applied to the Massachusetts Legislature for a charter, there was opposition. One member argued that we have no religion to spare. But the charter was granted. At the beginning of this century there were not ten missionary societies, now there are over two hundred. Then there were not more than 200 ordained missionaries in the field, now there are 3,500 ordained missionaries, with an army of 35,000 helpers. Then not more than $250,000 were contributed annually, now about $20,000,000 are given annually, and there are 3,000,000 native converts. In 1793 when Carey entered India he found 240,000,000 people steeped in idolatry, fossilized in their system of caste, and so degraded that Dean Shiller exclaimed: "Where in all the world can you find such a Satan's burgh as India?" But to-day there are 500,000 native converts and 1,000,000 souls

living in the light of Christianity. Dr. Morris entered China in 1807. To-day there are 50,000 Chinese communicants and the gospel is preached in each of the 18 cantons of the Empire. Japan did not admit the missionaries until 1856, but now they have a native synod and a constitutional government. When Dr. Moffat entered South Africa he found the people cannibals and fetish worshippers. The early Dutch settlers scarcely regarded them as human. Over the doors of their houses of worship they posted the sign: "Dogs and Hottentots not admitted." He labored for fifty two years. Livingstone carried the torch into the heart of the dark continent. Stanley explored the Congo to its source as the pioneer missionary. And "Ethiopia is stretching out her hand to God." There have been more conversions in Madagascar in the last half century than in all the Roman Empire in the first one hundred years. On the tombstone of William Geddes, the apostle of Anityum, New Hebrides, is written: "When William Geddes came there were no Christians; when he went there were no heathen." Dr. John G. Paton has sent the gospel ship to every island of Polynesia. On a tablet in a Malden church is inscribed: "Adoniram Judson, born 1787, died 1850, birthplace Malden, sepulchre the great sea, the Birman Bible and Birman converts his monument, his record is written on high." Dr. Cyrus Hamlin built Robert College on a hill overlooking the Bosphorus, and spent forty years among the Turks. If all the world's inhabitants were gathered in one audience

they would occupy a field sixteen miles square. With speaking appliance all the audience could hear a speaker. One-fourth of that audience has already heard the gospel message. The one-fourth will reach the three-fourths by and by. The Church has the means at her command for placing the Bible in the hands of every human being in his own language, and preaching the gospel to all in their own tongue within the present century. The ability involves the obligation.

VI. The atonement of Phinehas was rewarded with the promise of everlasting priesthood. But this must be interpreted in the light of subsequent events. He served as high priest till his death. But in the fall of Eli it passed to the line of Ithamar. It was resumed in Zadoc. But in the destruction of Jerusalem it disappeared forever. But Christ remains a priest forever. For the sufferings of death He was crowned with glory and honor. "He became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The Lord Jesus Christ is the Lamb upon the throne, who breaks the seals and blows the trumpets and pours out the vials, until, by wars, famines, pestilence, fires and earthquakes, He overthrows every system and breaks in pieces every rebellious nation, and the angel proclaims: "The kingdoms

of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever." Mulford says: "The crises of the progress of nations in the deliverance of humanity are described in the signs of His power—they are the days of the Son of Man, who is revealed as the eternal conqueror. In the overthrow of the tyrannies which have oppressed and degraded men, and of the lies and frauds by which nations have been deceived, and in the rising of new hopes, and the unfolding of new energies, there is the advent of the Christ—the coming of the Son of Man. The only foundation then upon which man can build in the life of the individual or of society is in Him; 'other foundation can no man lay than that is lying.' It is in the law which is revealed in the Christ that the solidarity of human society is manifested."

CHAPTER VI.

CHRIST OUR JOSHUA.

THE names of Scripture have deep significance. Abram was named Abraham, because he was the father of many nations. Sara was called Sarai, because she was the mother of many people. Jacob was called Israel, because as a prince he prevailed with God. Abraham called the place where he offered his son Isaac, Jehovah-Jireh, because the Lord provided a ram instead of his son and caused him to see it. "In the mount of the Lord it shall be seen." When Joshua and the army of Israel fought with Amalek in the valley at Rephidim, Moses was on the mount. When he held up his rod Israel prevailed; when he lowered it Amalek prevailed. Aaron and Hur caused Moses to sit on a stone and they held up his hand until the victory was won. And Moses built an altar and called it Jehovah-nissi, the Lord my banner. Ezekiel called the city which was revealed to him as a type of the Church, Jehovah-Shamma, the Lord hath been there. The name of the Lord is a revelation of His character. "The name of the Lord is a strong tower. the righteous fleeth into it and is safe." Our Saviour is called Christ. This is the same as Messiah, the

Lord's anointed. In the 2d Psalm wicked nations are represented as plotting against the Lord and His anointed, His Messiah. And in Rev. 11th chapter, we read: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ." His anointed, His Messiah. In the 45th Psalm the Father is represented as having anointed His Son. "God, even thy God, hath anointed thee with the oil of gladness above thy fellows." In Isaiah, 61st chapter, Christ says: "The Spirit of the Lord God is upon Me, because He has anointed Me to preach," etc. After the baptism at the Jordan, the Spirit descended in the form of a dove and abode upon Him. Thus He was anointed with the Holy Ghost above measure, and so set apart and fully furnished with all authority and ability to execute the offices of prophet, priest and king in His Church, both in His estate of humiliation and exaltation. The angel said to Joseph: "Thou shalt call His name Jesus, for He shall save His people from their sins." When the Jewish Sanhedrin asked Peter by what power, or by what name he had healed the lame man, he replied: "Ye rulers of the people, and the elders of Israel. If we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the

head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

The name Jesus in the New Testament is the same as Joshua of the Old Testament. In Acts 7: 45, Stephen said, our fathers "brought in with Jesus into the possessions" the tabernacle of witness. In Heb. 4: 8, we read: "For if Jesus had given them rest, then would he (David) not afterward have spoken of another day." In both cases the reference is to Joshua leading Israel into the promised land. The Lord Jesus Christ is our Saviour-King, our Joshua.

I. Joshua was divinely appointed.

Moses, by the command of God, called him to be leader of Israel in his own room. The Lord appeared to him and confirmed this call. And at Jericho the Lord again revealed Himself. "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay, but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto His servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And he did so."

The Lord Jesus Christ was appointed as the

Redeemer in eternity. "I was set up from the beginning, from everlasting." In the appointed time He appeared. "In the fulness of time God sent forth His own Son, in the likeness of sinful flesh." "Say ye of Him whom the Father hath sent, Thou blasphemest, because I said, I am the Son of God?" was the language of Christ to His enemies. The Father declared from the excellent glory: "This is My beloved Son in whom I am well pleased; hear ye Him."

II. Joshua kept the passover.

The feast was instituted in Egypt. It commemorated the deliverance of Israel from bondage; and it also prefigured greater covenant blessings. The paschal lamb typified the Lamb of God which taketh away the sins of the world. Christ said, with reference to the last passover observed upon earth by Divine appointment, where the antitype was to supersede the type: "With desire I have desired (I have intensely desired) to eat this passover with you before I suffer." The slaying of the paschal lamb set forth the death of the Son of God upon the cross. He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and by His stripes we are healed. When exaction was made of us He submitted Himself. The Father hath caused to fall upon Him the iniquity of us all, when He was led as a lamb to the slaughter. He was made sin for us who knew no sin, that we might be made the righteousness of God in Him. Christ, our passover, has been sacrificed for us. Those

who accept of Christ are freed from the guilt of sin. "There is now no condemnation to them that are in Christ Jesus." There is no hope for those who do not appropriate the sacrificial benefits of Christ's death. "Except ye eat the flesh and drink the blood of the Son of Man, you have no life in you."

III. Joshua circumcised the children of Israel. This ordinance had not been observed from the time they came out of Egypt until they came to Gilgal. There they rolled off the reproach of Egypt and devoted themselves to God's service. "Ye are a holy nation, a royal priesthood, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." Egypt was the land of darkness. Canaan was the land of light. God brought Israel out of the darkness and into the light. He chose the highest end, to display the excellences of the Divine character. We read that when God could sware by no greater He sware by Himself. The end for which God created the worlds was "for Himself." The end of providence is God. "By whom and through whom and to whom are all things." The end of redemption is God. "It became Him, for whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through suffering." The end for which God's people have been called to His kingdom is to glorify Him. "All Thy works praise Thee, and thy saints bless Thee."

God's praises are shown forth both passively

and actively. In the miracles of the Egyptian plagues, of the Red Sea, of the manna from heaven, and water from the rock of Sinai, of the Jordan, and the conquest of Canaan, God's power, wisdom, faithfulness, justice, goodnesss, truth and mercy were gloriously exhibited. And when Israel followed the pillar of cloud by day, and the pillar of fire by night, when they said at Sinai: "All that the Lord hath said will we do and be obedient," when they obeyed Moses and later Joshua, his divinely-appointed substitute, and when they voluntarily submitted to the rite of circumcision, the seal of the covenant, and the pledge of their separation from the world and their dedication to the service of God, according to the pattern shown to them in the mount, they showed forth the praises of Him who had called them out of darkness into His marvellous light.

In the incarnation, death, resurrection and exaltation of Christ, the gift of the Spirit and the mediatorial reign by which all things work together for good to them that love God, that are called according to His purpose, the praises of God are shown forth. But when His people by His grace come out from the world and consecrate themselves to His service, they actively glorify Him. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." "For we serve the Lord Christ." "And that He died for all, that they which live should not henceforth live unto

themselves, but unto Him which died and rose again."

IV. Joshua rehearsed the law to Israel.

At Shechem Joshua said: "Choose you this day whom ye will serve; as for me and my house, we will serve the Lord." So Joshua made a covenant and wrote these words in the book of the law of God, and took a great stone and set it up for a witness. And no nation was so great as Israel, which had such laws as they. The Lord Jesus Christ is our Lawgiver. We are not without law to God, but are under law to Christ. This law makes the people great. China is a sufficient answer for Confucianism, India for Brahmanism, the countries of Islam for Mohammedanism, Spain, Italy and Mexico for Roman Catholicism, and France for Infidelity. Holland, Germany, England and America demonstrate that "the law of the Lord is perfect, converting the soul."

Take the map of the world and mark those countries where the Bible is known and believed, and compare them with those countries where the Book is unknown or repudiated. You compare England with China, America with Turkey, New England with Mexico. In one case freedom, in the other oppression; in the first progress, in the second retrogression. The poet, contrasting England with China, said: "Through the shadow of the globe we sweep into the brighter day; better fifty years in Europe than a cycle in Cathay."

V. Joshua was a model man.

He was one of only two who came out of Egypt and entered the promised land. Moses charged him: "Be strong and of good courage." This charge was repeated by God Himself after the death of Moses, and Joshua kept it. The Lord Jesus Christ is our model. Paul urged Timothy to be an example to the people in his speech, his conduct, his disposition, his love for his fellow-men, his confidence in God and his purity in heart and life. But he elsewhere tells us that this example is to be followed only in so far as it is Christ exhibited: "Be ye followers of me, even as I am of Christ." Christ is the one and only pattern. Dr. McCosh says: "All human excellence, whether earthly or spiritual, has been attained by the mind's keeping before it, and dwelling upon, the ideas of the great, the good, the beautiful, the grand, the perfect. The tradesman and mechanic attain to eminence by their never allowing themselves to rest till they can produce the most finished specimens of their particular work. The painter and sculptor travel to distant lands that they may see, and, as it were, fill their eye and mind with the sight of the most beautiful models of their art. Poets have had their yet undisturbed genius awakened into life as they contemplated some of the grandest of nature's scenes; or, as they listened to the strains of other poets, the spirit of poetry has descended upon them, as the spirit of inspiration descended upon Elisha while the minstrel played before him. The soldier's spirit has been aroused more than ever by the stirring sound of the war trumpet, by

the record of the courage and heroism of other warriors. The fervor of one patriot has been created as he listened to the burning words of another patriot, and many a martyr's zeal has been kindled at the funeral pile of other martyrs. In this way fathers have handed down their virtues to their children, and parents have left their offspring a better legacy in their example than in all their wealth, and those who could leave them nothing else, have, in this example, left them the very richest legacy. In this way the good men of one age have influenced the character of the men of another, and the deeds of those who have done great achievements have lived far longer than those who performed them, and been transmitted from one generation to another. Now we have such a model set before us in the character of Jesus. And in beholding by faith His image set before us in the Word as in a glass, our character becomes assimilated to His. In looking with open face into the face of Jesus, His likeness is impressed upon the soul as we have seen the image of heaven reflected on the bosom of a tranquil lake spread out beneath it. 'We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.'" Just as Dante, looking up into the face of Beatrice, and only as he gazed steadily, was lifted up higher and higher in the scale of moral excellence, so may we, beholding the glory of the Lord in the face of Jesus Christ, be changed into the same image.

VI. Joshua was a successful leader.

The armies of Israel followed him until the nations of Canaan had been conquered and their land divided by lot among the tribes. The Lord Jesus Christ is the Leader and Commander of His people. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns: and he had a name written that no one knew but himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords." Our national distresses and the severity of the times in all lands lead us to believe that the sanguinary conflict described in this same passage is at hand. "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven: Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both

small and great." The aggressiveness of the Papacy and the willingness of the nations to be allied with the Vatican indicate that the time is at hand for this additional prophecy. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast alive into the lake of fire, burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."

VII. He led them into the promised land.

He divided the land by lot among the tribes. The Lord Jesus Christ has secured for His people an eternal inheritance. The paradise of Eden was lost by sin. Christ has purchased a better paradise. "To-day thou shalt be with me in paradise." "I was caught up to the third heaven, to paradise." "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." A flaming sword was placed at the east gate of the garden, which turned every way to keep the way of the tree of life, lest our first parents should eat and live forever. That was the sword of Divine justice. It would have meant the second death, eternal death for the sinner to approach it. But Jesus approached

it. It was bathed in His blood. The flame of justice was quenched and a new and living way opened up to the tree of life. "Be thou faithful unto death, and I will give thee a crown of life." He that overcometh shall not be hurt by the second death. God gave Israel manna in the wilderness, bread from heaven. A golden pot filled with manna was laid up before the Lord in the most holy place of the Tabernacle. The Urim and Thummim were not two things, but one. It seems to have been a precious stone, perhaps a diamond, carried within the breast-plate of the High Priest, upon which the ineffable name of Jehovah was inscribed. Once a year the High Priest entered the Holiest of all bearing the white stone with the new name and saw the golden pot of manna. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." David and Solomon reigned and prospered. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father." The morning star announces the coming day. David and Solomon were eminent types of Christ. "And I will give him the morning star." At the last Judgment those written in the Lamb's book of life shall be acknowledged and acquitted. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name

out of the book of life, but will confess his name before My Father, and before His angels." Christ hath prepared a city for His people. He is the temple of it. They are the pillars. "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name." Christ's people shall share His glory. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." "An inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time," is the glorious consummation.

That inimitable poem of James Hislop—to the memory of those Covenanters who fell at Airsmoss—is true of all God's children:—

"When the righteous had fallen, and the combat was ended,
A chariot of fire through the dark cloud descended,
The drivers were angels on horses of whiteness
And its burning wheels turned upon axles of brightness.
A seraph unfolded its doors bright and shining,
All dazzling like gold of the seventh refining,
And the souls that came forth out of great tribulation,
Have mounted the chariot and steeds of salvation.

"On the arch of the rainbow the chariot is gliding,
Through the path of the thunder the horsemen are riding,
Glide swiftly, bright spirits, the prize is before ye,
A crown never fading, a kingdom of glory!"

CHAPTER VII.

CHRIST OUR DAVID.

DAVID was an eminent type of Christ. The promise that his house should continue forever, and that he should never want a son to occupy his throne was fulfilled in Christ. The Prophet Hosea said: the children of Israel shall return from their captivity in Babylon and "seek the Lord their God and David their king." The Saviour quoted the 110th Psalm and asked the Pharisees: If David in the spirit called Christ his Lord, how then could He be his son? The answer is: Christ was David's Son as to His human nature and David's Lord as to His Divine nature.

I. David was anointed king.

Samuel anointed him in his father Jesse's house at Bethlehem. After the death of Saul the house of Judah anointed him at Hebron. And seven years later the elders of Israel anointed him king of all the tribes. In the 2d Psalm our Lord is called "the Lord's Anointed," and the Father says: "I have anointed My king upon My holy hill of Zion." In the 45th Psalm the Spirit testifies: "God, even thy God, hath anointed thee with the oil of gladness above thy fellows." In

Isaiah, 61st chapter, Christ says: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach," etc. At the Jordan the Spirit descended in the form of a dove and abode upon Him. This was His anointing.

II. David received unlimited authority in Israel.

Christ has received unlimited authority everywhere. In the 2d Psalm the Messiah declares the decree by which He had received universal authority. "I will declare the decree; the Lord hath said to Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." This decree is elsewhere published, "All things are delivered unto Me of My Father." "All power in heaven and earth hath been given unto Me." As Rutherford puts it: the Mediatorial dominion extends from the roofless heavens to the bottomless pit. This necessarily includes dominion over the nations.

III. David was crowned king.

The coronation of Christ is graphically described in the Psalms. In the 24th Psalm Christ is represented as coming to the heavenly city with a great host. His herald cries: "Lift up your heads, O ye gates, and the King of glory shall come in!" The keeper of the gate answers: "Who is this King of glory?" And the answer is, "The Lord of hosts, He is the King of glory." In the 110th Psalm: "The Lord said unto my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool." In the 21st

Psalm: "Thou settest a crown of pure gold on His head."

IV. David bore the title of king.

In the Psalms Christ is called "the Governor among the nations," "God's first-born, higher than the kings of any land," "the King of glory," and "the King of nations." Elsewhere He is called "the Prince of the kings of the earth," "King of kings and Lord of lords." These are not empty titles. There is a fact lying behind each one, namely, that Christ is the divinely-appointed King of nations.

V. Israel was commanded to obey David.

All nations are commanded to obey our Saviour King. In the 2d Psalm this admonition is given: "Be wise now therefore, O ye kings; be instructed, ye judges of the earth; serve the Lord in fear; kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little." When kings and judges are addressed the reference is to civil officers supreme and subordinate. To "serve the Lord" is to make His law the supreme standard of official action. To "kiss the Son" is to recognize and honor Him as their official head.

VI. David prophesied that Christ should be his successor.

The 47th Psalm is Messianic. "God is gone up with a shout" means the ascension of Christ. In that connection the nations are spoken of as the shields of the earth by which He protects His people and kingdom. The 72d Psalm is a glowing description of the righteous, universal, benefi-

cent and perpetual reign of the Messiah. There it is said: "All nations shall serve Him." "The kings of Sheba and Seba shall offer gifts." "All the mighty kings on earth shall serve Him." In the 45th Psalm, He is represented as riding forth in the cause of truth and humble right, having His sword girded on His thigh. These prophecies are elsewhere confirmed. "There was given unto Him dominion and glory and a kingdom," says Daniel's prophecy. In the vision of John it is said: "And when the seventh angel sounded, there were voices in heaven saying, the kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." These prophecies are yet to be fulfilled. The time is coming when every nation will be in allegiance to the throne of Immanuel.

VII. David gained the victory over his greatest enemy.

Ahithophel's counsel was defeated. Saul and Absalom fell in battle. Christ came into the world to purchase the dominion of the lost. Satan had usurped the dominion. He is the god of this world. But God did not purpose that this world should be governed by a fallen angel. He meant that a perfect man should rule. In the beginning He gave the dominion to Adam. But that dominion was lost by sin. Christ came to recover the lost possession. He is the perfect Man who is to rule. He conquered Satan and wrested from his hand the sceptre. "The Father judgeth (ruleth) no man, but hath committed all judgment (rule) unto the Son. And hath given

Him authority to execute judgment also, because He is the Son of Man." In Heb. 2 : 6–9, Paul shows that the 8th Psalm finds its fulfilment in Christ the perfect Man. "We see not yet all things put under man, but we see Jesus for the suffering of death crowned with glory and honor."

VIII. David punished the Philistines, the Edomites, the Syrians.

Christ administers judgments upon rebellious nations. In the 2d Psalm it is said : "Thou shalt break them with a rod of iron ; Thou shalt dash them in pieces like a potter's vessel." In the 18th Psalm he says : "I have pursued Mine enemies, and overtaken them ; neither did I turn again till they were consumed. I have wounded them that they were not able to rise ; they are fallen under My feet." In the 110th Psalm it is declared : "The Lord at Thy right hand shall strike through kings in the day of His wrath. He shall judge among the heathen, He shall fill the places with dead bodies ; He shall wound the heads over many countries." "The burden of Egypt," "the burden of Babylon," "the burden of Tyre," "the burden of Jerusalem," may be written against every nation that says : "We will not have this Man to reign over us!" "Many a Sarmatia has fallen unwept, but none without a crime." Phenomena change ; principles are eternal.

The prophet Amos, a little before Isaiah's time, foretold the judgment of God upon ungodly nations, and his language is equally applicable to

the nations to-day. " For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they threshed Gilead with instruments of iron. For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they led captive the whole captivity to deliver them to Edom. For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they remembered not the brotherly covenant. For three transgressions of Edom, and for four, I will not turn away the punishment thereof, because he pursued his brother with the sword, and cast off all pity. For three transgressions of Ammon, and for four, I will not turn away the punishment thereof; because they ripped up the women with child in Gilead. For three transgressions, of Moab, and for four, I will not turn away the punishment thereof; because they burned the bones of the king of Edom into lime. For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they despised my law and kept not my commandments. For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes." These solemn warnings were not heeded. Then God's judgments pressed upon them as a cart loaded with sheaves. He sent rain on one city and not on another, as we have floods in Texas and scorching drouth in Kansas and Colorado. He sent pestilence on some and the palmer-worm upon others. We

have destructive fires in the northwest, licking up human lives by the thousands and property by the hundred million. We also have ruinous strikes in our coal mines, and riotous strikes in Chicago and elsewhere. He sent cleanness of teeth in all their borders. We have our hard times. Thousands are out of work and millions are suffering want. Yet neither they nor we, as an organic people, have returned to the Lord. Then counsel is given to prepare for His coming, either by repentance and reformation or by determining to bear the worst. The latter is supreme folly, for it means destruction. "Who will set the briars and thorns against me in battle? I would go through them and burn them together." The former is the only wise course. "Therefore, thus will I do unto thee, O Israel, and because I will do this unto thee, *prepare to meet thy God, O Israel!* For, lo, He that formeth the mountains and createth the wind and declareth unto man what is his thought, that maketh the morning darkness and treadeth upon the high places of the earth, the Lord, the God of hosts, is His name."

IX. Israel prospered under David's righteous reign.

The nations that recognize Christ as the reigning Mediator shall grow and prosper. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." The sure way to secure relief from national judgments and obtain national blessings is to "honor the King."

CHAPTER VIII.

CHRIST OUR ROCK.

THE Redeemer is often spoken of under the emblem of a stone. In the blessing of Joseph: "From thence is the shepherd, the stone of Israel." Moses said: "Their rock is not as our rock, our enemies themselves being judges." David said: "The Lord is my rock." "Be thou my dwelling rock." "That stone is made head-corner stone, which builders did despise." Isaiah said: "Thus saith the Lord God, behold I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation." "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel." Zechariah said: "Before one stone shall be seven eyes." Daniel said: "The little stone shall become a great mountain and fill the earth." Christ said of Himself: "Upon this rock I will build my Church." "Whosoever shall fall upon this stone shall be broken; but upon whomsoever it shall fall it will grind him to powder." Referring to the rock which Moses smote, Paul says: "That rock was Christ." Again: "Jesus Christ, the chief corner-stone; in whom all the building, fitly framed together, groweth

up into an holy temple in the Lord." Peter said: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious." These Scriptures teach us:

I. That the Lord Jesus Christ was appointed of the Father.

"Behold I lay in Zion a stone." In the Divine arrangement for redeeming men the Father sits as the representative of the Trinity. The prerogative of sovereignty belongs to Him. It is His prerogative to appoint, commission, quality, sustain, receive and reward. The Son, who is God, equal with the Father, voluntarily became His official subordinate. He became "the righteous servant" of Jehovah. In view of the covenant engagement entered into in the councils of eternity, Christ said: "I was set up (appointed) from the beginning, from everlasting." As a reward for Christ's suffering and death the Father exalted Him to the throne of universal dominion. "I have set my King in my holy hill of Zion." "Wherefore being by the right hand of God exalted." "Wherefore God also hath highly exalted Him." Christ is the "elect, precious" stone. The Father chose the Son because He was worthy. No creature, human or angelic, was qualified. No created being could bear the infinite load of guilt laid upon Christ. And no creature could bear the weight of glory conferred upon Christ. None but God could atone and only God could reign. But Christ was God. In Him dwelt all the plenitude of the Godhead bodily. Because He was the brightness of His Father's glory and the ex-

press image of His person, He possessed unsearchable riches. He is, therefore, able to bear the guilt of man's sin and worthy to bear the glory of man's redemption.

II. He was dishonored by men.

It may be that Moses smiting the rock was a type of the Father smiting Christ who was the substitute of His people. When exaction was made He submitted Himself. The Father caused to fall on Him the iniquity of us all. "Awake, O sword, against the man that is my fellow; smite the Shepherd." He bare our sins in His own body to the tree. He died for our sins. But what we have now in view is, that this Divine purpose was accomplished by wicked men. He was betrayed by Judas, condemned to death by the Jewish Sanhedrim, and delivered to Pilate and Herod and the soldiers to mock and scourge and crucify. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain." "For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together: For to do whatsoever Thy hand and Thy counsel determined before to be done." "Ye rulers of the people and elders of Israel, Jesus of Nazareth, whom ye crucified, is the stone which was set at naught of you builders."

III. He was exalted as a perfect Saviour.

"The chief corner-stone" binds the walls together, and unites them to the foundation. Hence

Peter said: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." And Paul declared: "Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye are also builded together for an habitation of God through the Spirit." "It became Him for whom are all things, by whom are all things, in bringing many sons unto glory, to make the Captain of our salvation perfect through suffering." "We see Jesus, for the suffering of death, crowned with glory and honor; that He by the grace of God should taste of death for every man."

IV. He has all life in Himself. The "living stone."

The promised Spirit was given Him. The resources and energy of the Holy Ghost were put into His hand. "In the midst of the throne stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." "And there were seven lamps of fire burning before the throne, which are the seven Spirits of God." "These things, saith He, that hath the seven Spirits of God." The seven-fold operations of the Holy Ghost are subject to Christ. In the exercise of this Spirit energy and power Christ went by the apostles and preached to men in the prison of sin,

and multitudes were converted. To-day He is going by His ambassadors in the home and foreign field, and greater multitudes are being saved. And this will go on until all the world has been brought to Christ. In the Acts of the Apostles we have a record of their operations in Jerusalem, Judea, Samaria and unto the uttermost part of the earth. In the reports of our missionaries we have additional chapters to this book. When Bishop Ripon read the account of the labors of John Williams in the South Sea Islands he said: "This is the twenty-ninth chapter of the book of the Acts." Livingstone was found dead in a hut in the heart of Africa kneeling by his cot. His last recorded prayer was: "All I can say in my solicitude is, may heaven's rich blessing come down on every one, American, English, Turk, who will help to heal this open sore of the world." The first martyrs in Uganda, Central Africa, were three young men. Their savage chief said: "Oh! you believe Jesus will raise you from the dead. Well, we will burn you and see." A great fire was started. Two of them were slain, their bodies mutilated and thrown into the fire and burned. As they approached the third, he said: "Oh, do not cut off my arms! I will not fight or struggle! Only throw me into the fire!" They added the thirtieth chapter.

When Francis Xavier stood before China and recognized the vastness of the empire, and the iron mould in which they were held, and the granite prejudices by which they were bound, he cried: "O rock! rock! when wilt thou open to my Mas-

ter?" But God "smote the rock and floods gushed and ran in the desert like a stream," and Morrison, Happer, and Hudson Taylor, whose cry, "A million a month in China die without God," stirs our hearts, have added another chapter to the Acts. Adoniram Judson had an offer of an inviting pastorate in Boston. But he chose to suffer afflictions in Burmah. After ten years' labor, in 1822, he had only 18 converts. His friends wrote, "What are the prospects?" He answered: "They are as bright as the promises of God." To-day there are 30,000 converts, with Judson's Burmese Bible in their hands. This is the thirty-second chapter of the Acts. In 1853 Commodore Perry entered Japan. He opened his Bible on the capstan, read the 100th Psalm, and ordered the port to be opened. He entered without firing a shot. In 1871 Japan adopted the Christian calendar; in 1874 she adopted the Christian Sabbath, and in 1890 she adopted a constitutional government. To-day there are three native synods, representing native churches, and they send out missionaries to the foreign field. The story of Madagascar is of thrilling interest. The missionaries landed in 1821 on an island 1,000 miles long, 350 miles wide, and having 6,000,000 people. Little was accomplished at first. In 1837 a new king ordered the mission houses confiscated, the missionaries imprisoned, and the converts scattered. This reign of terror continued till 1861, when the king died and his sister came to the throne. She was a Christian convert. There was great rejoicing, and 300,000 people came to the

capital to witness her coronation. On a little table at her right was a Bible. On a little table at her left was her crown. On the wall in front was written: "Glory to God." On the wall in her rear "Good will toward men;" on the right, "The Lord reigneth;" and on the left, "He will give His people peace." Her first act was to open the prisons and liberate the missionaries. The work revived. From that time till now there have been more converts in Madagascar than in all the Roman Empire in the first one hundred years of the Christian era. This is another chapter. On William Geddes' tombstone, the Annityum converts wrote, "When he came in 1848 there were no Christians; when he departed in 1872 there were no heathen." John G. Paton brought the cannibals on Aiwana and Tanna to Christ. The triumphs of the missionaries on the New Hebrides Islands make another chapter of the Acts. Rev. James Calvert writes: "When I first arrived at the Fiji group my first duty was to bury the hands, feet, heads, and bones of the arms and legs of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see the very cannibals who had taken part in that inhuman festival gathered about the Lord's table." This is the thirty-fourth chapter of the Acts. "More than 2,200 Telugus were baptized in one day, and over 10,000 in one year. Fifteen thousand were converted while the missionary was in his native land, getting a little needed rest. The East India Company, which forbid Carey to set foot on the soil of India,

lowered its flag at half-mast as a token of respect to his memory when Carey died, after a residence of forty years."

In 1821 Miss Cooke went to India to establish schools for the Zenana girls. Alexander Duff pronounced the attempt useless. But to-day 100,000 girls are in the schools. These and Dr. Duff's English colleges for the boys in India form an additional chapter of Acts. Many other chapters have been written and recorded on high. Gladstone says: "The first fifty years of this century marked more progress than had been made in all the preceding history of civilization; the next twenty-five more progress than the preceding fifty and all before it, and the next ten more than the last twenty-five and all before it." In the Apostles' day the Greek was the court language throughout the world. It is not unlikely that by the middle of the twentieth century the English language will be the court language of every nation, and English colleges will flourish in every land. The Bible is in the hands of one-third of the human race in their own tongues. By the end of the next century all will read it in the English language. But how little has been done! There are 287,000,000 people in India. The census was recently taken. The government employed 950,000 men to do the work. They were stationed, and at the same hour of the same day all began, and the work was completed in half a day. There are 40,000,000 communicants in the Reformed Churches. If one out of every ten were devoted to this work the enrollment of the world might be

taken for the King of kings within the present century. A Brahmin once said to a missionary: "We are finding you out. You are not so good as your book. If you were as good as your book you could conquer India for Christ in five years." That is an indictment to which we must plead guilty, so long as the United States gives $2,200,000,000 for rum and only $10,000,000 for missions annually; so long as we send 3,000 gallons of rum to demonize the heathen for every missionary to convert them; so long as we have one physician to every 600, while in heathen and Mohammedan lands there is only one to every 3,000,000; so long as we have one minister for every thousand people, while there is only one ordained missionary for every 500,000 in the foreign field; so long as we content ourselves with giving forty cents each for missions per year, while we spend scores of dollars on useless and needless luxuries.

V, Christs reigns.

He has been exalted to the throne. The treasures of mercy are at His disposal. He executes judgments upon rebellious nations.

"Whosoever shall fall upon this stone shall be broken, but upon whomsoever it shall fall it will grind him to powder." Pharaoh fell upon this stone and his kingdom was ground to powder between the upper and nether millstones of Divine judgments. Nebuchadnezzar fell upon this stone, and his kingdom was broken to pieces like a potter's vessel. The Jewish nation fell upon this stone, and the judgment of history fell. "It is the severance from the generations which have

been, and from the generations which are to be; it is 'a day of woe unto them that are with child, and there shall be great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations.' The doom falls upon the whole land, and there is none exempt. Judea, when the life of the nation was dying, and its calling was forgotten, and its unity broken in the assumption of sects and the pretension of parties, and it was to reject in its royal line One who came to it as the eternal King and Priest and Prophet of humanity, who wept over its Capital at the vision of its approaching desolation, is no longer a power in history, and the people pass from the gates of its immortal city, not yet returning again. It is scattered over the world, and among nations is as no nation. The days come to them as to the stranger, and their path through distant lands is marked by persecution."—*Mulford.* The Roman Pagan Empire fell upon this stone, and she was crushed beneath a succession of calamities and judgments. The dark vision in the sixth chapter of the Apocalypse was fulfilled: "The sun became as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth. And the great men and chief captains called upon the rocks to fall on them and hide them from the wrath of the Lamb."

The little stone smote the image which Nebuchadnezzar saw and it became as chaff of the summer's threshing floor and was driven away of a rushing mighty wind. The twenty-two million

soldiers in the standing armies of Europe indicate that this annihilation is near at hand. For two hundred and fifty years our nation held the Africans in our land as slaves. In 1861 God visited us for this, as He visited Egypt with the ten plagues for holding the Hebrews in bondage. Abraham Lincoln was right in his second Inaugural in interpreting the war when he said: "If God wills that it (this mighty scourge of war) continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, that the judgments of the Lord are true and righteous altogether." The murder of John Brown by the Virginia hangman brought forth the verdict of history.

"Right forever on the scaffold, wrong forever on the throne;
But that scaffold sways the future, and, within the dim unknown,
Standeth God behind the shadows, keeping watch above His own."

To-day we are suffering from business depressions. Two millions of workmen are out of employment, although last year's crops were unprecedented and our banks and vaults are filled with money. Coxey armies are marching to Washington from different quarters. They seize railroad trains, destroy property and threaten life when their demands are refused. They propose to compel Congress to adopt a measure which would bankrupt the farmers and ruin the country.

What is the trouble? I answer: These railroads have been trampling under foot the laws of God in Sabbath work, and overriding the laws of our states at pleasure, and now the Coxeyites are putting into practice the lesson of lawlessness that they have been taught all these years by the railroad corporations. Israel trampled the Sabbath underfoot. They were taken to Babylon for seventy years, "that my land may have her Sabbaths." Adonibezek cut off the thumbs and great toes of seventy kings. And then his thumbs and great toes were cut off. "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy." But this is not all. The liquor traffic is the cause of three-fourths of the crimes and nine-tenths of the pauperism and destitution in our land. Destroy the saloon and our jails and penitentiaries would soon be empty. Let the $2,200,000,000 spent in rum be turned into the channels of trade and industry, and the hard times would be no more. But are we ready to destroy this real cause of our distresses? Would these Coxey armies vote to prohibit the saloon? Never! Would this nation adopt a constitutional prohibitory law if submitted to-day? By no means. Would the States adopt a constitutional prohibitory law? Not at all. Presbyterian Pennsylvania snowed under Prohibition with her ballots. The Puritan State of Massachusetts is so far belated as to propose the Nor-

wegian system of regulating the traffic, by lessening the evils of the saloon and making it more respectable. The disease is not in the officials at Washington, but in the people. The government is just what the people make it. And we may expect the hand of God to be laid more heavily upon the whole people, until they bow to King Jesus, confess their national sins, pray for mercy, and turn away from their sins by righteousness and from their iniquities by showing mercy to the poor. May the Lamb of God open our eyes by the seven spirits, while He devours by the seven horns of His judgments!

CHAPTER IX.

CHRIST OUR LAMB.

ALL through the Old Testament dispensation the lamb of the morning and evening sacrifice and the paschal lamb were the leading types of Christ. Many lessons were taught the Jews by the Passover lamb. It was selected on the tenth day and kept up until the fourteenth day. Christ was appointed in the councils of eternity as His people's representative. "I was set up from the beginning, from everlasting." "The Lamb slain from the foundation of the world." "A Lamb without blemish and without spot; who verily was foreordained before the foundation of the world." It was selected because the freest from defects, and the most attractive and pleasing of all domestic animals. Christ was "holy, harmless, undefiled and separate from sinners." "He knew no sin." The prince of this world found nothing in Him. It was appointed because most innocent and harmless. Christ was ever tender and gentle. He said to the woman taken in adultery: "Where are those thine accusers? Hath no man condemned thee?" And she said, "No man, Lord." And He said: "Neither do I condemn thee; go and sin no more." "The bruised reed

He will not break, the smoking flax He will not quench." He wisely noted and held up for emulation what was good in His followers, and threw the mantle of charity over their shortcomings. He did not resent even His enemies, but in a meek and lowly way reproved them. It was chosen because led unresisting to the slaughter, Christ went voluntarily to the cross. "He was led as a lamb to the slaughter, and as a sheep before her shearers was dumb, so He opened not His mouth." When John the Baptist was preaching beyond Jordan he recognized Jesus in the assembly and said: "Behold the Lamb of God, which taketh away the sin of the world." Peter said: "Ye know that ye were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ, as of a Lamb without blemish and without spot." The saints in glory praise the Lamb who redeemed them with His own blood, out of all kindreds and peoples and tongues and nations. And the great company which John saw arrayed in white robes, had "washed their robes and made them white in the blood of the Lamb." But the Lamb of sacrifice became the Lamb of dominion. "For the suffering of death He was crowned with glory and honor." The scarlet of the cross was exchanged for the purple of the throne. The Lamb of God was exalted to the throne of universal dominion.

I. As a Lamb He exercises unlimited authority.

The book in the right hand of Him that sat on the throne, which was sealed with seven seals, rep-

resents God's secret purposes. No creature in heaven or earth was able to take the book or look upon it. On this account the apostle wept. One of the elders assured him that one was found able to break the seals. "And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes (the plenitude of authority and perfect wisdom and knowledge) which are the seven spirits of God sent forth into all the earth," the sevenfold operations of the Holy Spirit given to Christ. "And he came and took the book out of the right hand of Him that sat upon the throne." He has been invested with authority to administer God's moral government. "He hath given Him authority to execute judgments also because He is the Son of Man." The Lamb broke the seals and executed the Divine judgments upon the Pagan Roman Empire. And when the pillars of the empire were shaken and it was being crushed beneath a succession of calamities and judgments, "the great men and chief captains and mighty men, and every bond man and every free man hid themselves in the dens and caves of the mountains, and called upon the rocks and mountains to fall on them and hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb." The great Roman Catholic apostasy, which dominated the nations of Europe and persecuted the saints of God for so many centuries, is to be destroyed by the reigning Lamb. "These shall make war with the Lamb, and the

Lamb shall overcome them; for He is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful." The Lamb exercises this supremacy in the interests of His covenant people. "And I looked, and lo, a Lamb stood on the Mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb." The kingdom of the Lamb is established by the testimony of His people to the sufferings of Christ and the glory which followed. "And they overcame by the blood of the Lamb and by the word of their testimony." Christ is the Lamb upon the throne working out the scheme of human redemption and gathering together into one all for whom He laid down His life. How inexcusable and malignant is opposition to His authority! In the second Psalm David expresses astonishment that the nations rebel against Him? "Why rage the heathen and vain things why do the people mind? Kings of the earth do set themselves, and princes are combined, to plot against the Lord, and His Anointed, saying thus, Let us asunder break their bands, and cast their cords from us." The apostles recognized the fulfilment of this in Christ. "For of a truth against the holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel,

were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done." It found its fulfilment in the three centuries of persecutions which God's people endured for Christ's sake at the hands of Rome Pagan. It was accomplished in the ten centuries of persecution which Christ's people suffered at the hands of the Papacy. It was fulfilled in the persecutions of the Covenanters of Scotland by the Prelatic Establishment. It is accomplished in the persecutions which abolitionists endured before the war and the colored citizens in the South have suffered ever since; in the malignant opposition of the cannibals on Tanna, New Hebrides, to Dr. Paton and other missionaries; of the Turks to Dr. Hamlin and other missionaries; and of anarchists to law and order everywhere. There is no reason for resisting Him. What great reason have we to trust Him! Though exalted to the throne He is still a Lamb, not a cruel tyrant or an austere judge, but patient and forbearing, the meek and lowly Jesus. He has a kingdom of love. His banner over us is love. He sways a sceptre of love. His law is love. Stockton has beautifully said: "Love is the excellence of all things. A world of love is the best world. A being of love is the best being. The art of love is the best art. The science of love is the best science. The philosophy of love is the best philosophy. The poetry of love is the best poetry. The government of love is the best government. The religion of love is the best religion. There is no name higher than the name of love. The

Christian is the child of love. The Church is the home of love. The Bible is the book of love. With infinite reverence we would add: Jesus Christ is justifying love; the Holy Spirit is sanctifying love; the Father is glorifying love. In one word, God is love."

II. As a Lamb He shall judge the world.

When all nations stand before the judgment-seat of Christ, those whose names are found written in the Lamb's Book of Life shall be exalted, while the rest shall be abased. Though he exercises Divine power and wisdom and knowledge and faithfulness, He is still gentle and tender and forbearing as a Lamb. The believer says: "I will not sin because the Lamb of God is my judge. If I fall into sin I will not despair, because my judge is the Lamb of God."

III. As a Lamb He is worshipped.

Creation, providence, redemption, history, earth and heaven are christo-centric. "That in all things He might have the pre-eminence." The Apostle John saw the Lamb on the throne. The four living ones, representing the ministry, stood before Him. Beyond these were the twenty-four elders, representing the Old and New Testament Church, sitting on so many thrones and wearing crowns. Still farther away was a great company clothed in white robes. And around all stood a great host of angels. The ministry lead the service. The elders and people and angels take up the song: "Worthy is the Lamb." And there were voices in the sun, moon and stars, voices from every part of the universe shouting,

"Worthy is the Lamb that was slain to receive glory, and honor, and power." Christ, the God man, the theanthropos, is an object of worship. We cannot look upon the unclouded glory of the noonday sun. It is too dazzling. But in the evening, when his rays are filtered through the dense and moist atmosphere near the earth's surface, his softened glory is seen with ever-increasing admiration and delight. An absolute God is too august and majestic for us to see. We cannot look upon His glory. But God in Christ is seen and adored by every believer. "Whom have I in the heavens high, but Thee, O Lord, alone? But in the earth whom I desire, besides Thee there is none." "My beloved is the chiefest among ten thousand, the one altogether lovely." "Let all the angels of God worship Him." "Unto Him every knee shall bow." It is because Christ is the Lamb of God that He is worshipped. He is worthy to receive all praise and honor and glory, because He has redeemed His people with His own blood and made them kings and priests unto God. A man, a Person, clothed in human nature, occupies the throne and is adored as God. Human nature is exalted far above the angels. Man is identified with God. He partakes of the Divine nature. He participates in the privileges and prerogatives of God. Rev. John Brubaker, in the *Lutheran Quarterly* for April 1894, in an article on "The Ascension of Christ," says: "High honors are placed upon humanity. Christ carried our human nature with Him into heaven. He appears in it there and will

retain it eternally. This fact links us nearer to God. It brings us into more intimate and direct relation to the Divine. Let us not think lightly of the nature God has given us. Let us remember the dignity and glory it possessed before the fall, and which it exhibits in the sinless person of Christ, and which may be recovered by us through the renewing influence of Divine grace. In us it has become depraved and polluted; but even in this corrupt and ruined state, its wonderful powers and capacities are still to a great extent manifest. What nobler achievement and what blessed destiny may we not expect for it when freed from the power and pollution of sin! Under such conditions, Christ has taught us, it is worthy of being united with divinity itself and sharing in the eternal glory and honor of the heavenly existence. It is, therefore, a cause for great rejoicing that it was in human form that Christ ascended to the Father; and the high dignity and honor which He thus conferred upon our humanity should inspire us so to live as to realize the best and noblest possibilities of our nature."

IV. As a Lamb He is the source of heavenly bliss.

"And the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of water." "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

V. As the Lamb He is the Bridegroom of the Church.

After the judgment the whole company of redeemed men, the corporate body of Christ, will be united to Christ in the eternal marriage covenant. "Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And He said unto me, write, blessed are they which are called unto the marriage supper of the Lamb." After the revelation of the new heavens and the new earth, the angel said to John: "Come hither and I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates, and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

VI. As a Lamb He is the King of nations.

The first covenant transaction that God had with man was with him as a social being. The covenant of works was not made with Adam as an individual, for it affected a race. It was not

made with him as an ecclesiastic, for the Church had then no existence. The Church was neither needed nor constituted until after the fall. That covenant was made with him as a member of civil society, constituted Adam the head of the social order, and clothed him with the authority and functions of civil magistracy. Man fell as a social being. Civil society still exists among fallen men. Christ redeemed man as a social being. Satan is the god of this world. He led the human race captive. He incorporated civil society in his kingdom of darkness, and made it a part of the thrones and dominions and principalities and powers and spirits of wickedness in high places over which he rules. But Christ conquered Satan and spoiled his kingdom. He rescued His people. He also rescued civil society. He brings His people into His kingdom of light, and He has incorporated civil society in His mediatorial dominion. The civil order of the holy angels, the thrones and dominions and principalities and powers in heavenly places has been kept in glory and is subject to Christ. And the civil order of redeemed nations will also be preserved in the holy city. "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they

which are written in the Lamb's book of life." Mulford says: "The conflict of the nation is still borne on to the close of history in the antagonism to a false civilization. It is the conflict with a material civilization which would build on the earth a Babylon. It is as the nation yields to the spirit of a Babylon that there is the loss of its freedom and its moral being. It is described as one who is enchanted and demented and besotted and deceived, as 'drunk of the wine of the wrath of her fornication.' It is only as it contends against this spirit that it becomes a power in the moral life of history, that it follows with the armies of Him, who 'in righteousness doth judge and make war.' In Him the victory whose sign of conquest is the coming of the Son of Man—the victory of humanity—is assured. The imagery illustrative of the most actual condition portrays the downfall of Babylon in the battles of the centuries. It is described as invested with the circumstance of a false and material civilization, 'the great city that glorified herself and lived deliciously,' that saith, 'I sit a queen, and shall see no sorrow,' that was 'clothed in fine linen and purple and scarlet, and decked with gold and precious stones and pearls,' but in its doom 'with violence shall that city be thrown down,' for 'by thy sorceries were all nations deceived.' It is no distant city, so dim and unreal as only to be wrought in spectral imagery, and no imaginary strife, as if fought by phantom armies, and no war of ideas in some intellectual field. It is the reality of history, it is 'a city whose merchants were the

great men of the earth,' and in its overthrow 'the company in ships and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of its burning, saying, 'What city is like unto this great city?' The language which denotes its character, presents no type of individual passion or action, no ideal state, no mystic city of the soul, but it is the type of an inhuman, a material civilization. The victory over it is in the deliverance of humanity, and yet in the description of those who fall upon its battle-field there is only one word to indicate the moral character of the battle fought—'there is the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sat on them, and the flesh of all men, both free and bond;' and in the schedule of trade which is given with such detail, as if to compel attention to its real character, there is only one word to indicate its moral condition—'the merchandise of gold and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyime wood, and all manner of vessels of ivory, and all manner of vessels of most precious stones, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.'

"The goal of history is in the fulfilment of the highest political ideal. It is the holy city: it is the new Jerusalem, the end of the toil and conflict of humanity. There is the manifestation of

God as the centre of the moral universe. Of that vision it is written in the book which of all others has the voice of anthems and the swell of liturgies —and amid the confusions of sects and opposing ecclesiasticisms the words are those of peace—'I saw no temple there.' There is the unity of the universe which has been revealed in the eternal sacrifice—'the glory of God doth lighten it, and the Lamb is the light thereof.' It is toward it that the nations move in the fulfilment of the life of humanity. It is written of the holy city, 'They shall bear the glory and honor of the nations into it.'

"The nation is to work as one whose achievement passes beyond time, whose glory and honor are borne into the eternal city. It is not here that it may look for its perfect rest. It has an immortal life. It is no more a kingdom of this world, but it is found in the realization of the redemptive kingdom of the Christ. The leaders and the prophets of the people can only repeat the ancient lesson, 'He is come, and unto Him shall the gathering of the people be."

CHAPTER X.

CHRIST OUR MASTER.

A VERY significant expression respecting our Lord is recorded by one of His apostles: "The Master is come and calleth for thee." We use the term Master with a wide range of signification. The old painters and sculptors and musicians we call "masters." Christ is the Master who garnished the heavens, fashioned the worlds and produced the music of the spheres "when the morning stars sang together and all the sons of God shouted for joy." A painting is a work of art in proportion as every object on the canvas directs the attention toward the central figure. A poem is a work of art in proportion as every scene and all the characters deepen your interest in the hero or heroine until you reach the consummation. Christ is the central figure of history, and the nations, with their generations coming and going, work out the Divine purpose through the ages until the unnumbered deeds of unnumbered men are brought to one end. We speak of certain men as having master spirits because they can influence other men and unite them in the accomplishment of their own purposes. Napoleon, Washington, Grant had such power. The Lord Jesus Christ occupies the throne as the Master

Spirit of the universe. He exercises universal dominion by the common operations of His Spirit, and He administers the moral government of God among angels and men, holy and wicked, by the moral dominance of the supreme Spirit of God. "The Master is come." "The desire of all nations is come. And unto Him shall the gathering of the people be."

II. In all mastership there are two elements: 1. Confidence. 2. Obedience.

The pupil must have confidence in its teacher and must be obedient. The soldier must have confidence in his general and must obey orders and submit to his appointments. The people must have confidence in their chief magistrate and obey him, if the interests of the social order are to obtain. Christ is our Teacher and Commander and King. In trusting and obeying Him the highest good is secured. The hand of the pupil must be guided by the Master, and every movement regulated by the principles of the art until those principles have been transmuted into life. In Christ's kingdom we must implicitly submit to His authority and obey His holy and just and good law, until that law has been transmuted into life, and we become masters in Christ—kings and priests unto God. To such He will say, "Have dominion over ten cities or five cities or one city," just as we have labored to obtain the true mastership by perfect submission to Christ. Those who spend their lives in worldly pleasures and pursuits, and come to Christ at its close, will be saved. But they

will suffer loss, scarcely having the qualification of reigning over their own city of Mansoul, saying nothing of their unfitness for ruling over five or ten cities. How foolish in men to fritter away their great opportunities here for obtaining fitness for promotion hereafter! Pugilists spend months in severe exercise to develop their physical man and prepare for the contest. Soldiers spend many weeks in drilling and fitting themselves for the best service on the field of battle. Pupils spend years in training and developing their minds and fitting themselves for the best service in public life. But men suppose that they can with impunity live a worldly life, without reference to the eternal interests of the heavenly, and suffer no loss. Truly "the men of this world are in their generation wiser than the children of light." What folly to live for the present only and not for the future! We get nothing out of life but character. We can carry nothing with us when we depart hence, but character. And true character is only found in receiving the Spirit of Christ in the heart and transmuting the law of Christ in the life. Hence Christ announced the law of His kingdom as consisting of two great commandments, supreme love to God and love to our neighbor as ourselves. On these two commandments hang all the law and the prophets. This law Christ came to fulfil. We are under this law to Christ. By this law of love we live, and by it we will be judged at the last day, and by it we will be glorified in the endless holy happiness of heaven.

III. The term master implies authority.

It is used in the sense of Lord. "Ye call Me Master and Lord, and ye do well, for so I am." "If I, your Lord and Master, wash," etc. Our Lord requires the nations to bow to His authority. In breaking the seals and blowing the trumpets, and pouring out the vials, in the Apocalypse, He administers the judgments of God upon rebellious nations. When the seer of Patmos describes the conflict between the Church and the Roman Pagan Empire, the first the incarnation of the Spirit of Christ, and the second the incarnation of Satan, he said: "There was war in heaven; Michael and his angels fought, and the dragon fought, and his angels, and prevailed not, but was cast out into the earth." When he describes the beast with seven heads and ten horns, the nations of Europe under the control of the Roman Catholic hierarchy, the power and strength of the nations given to the beast; he graphically portrays its overthrow by the Captain of our salvation: "And I saw a white horse and one sat thereon whose eyes were as a flame of fire, and his name was called The Word of God, and out of his mouth went a sharp, two-edged sword, and in righteousness he doth judge and make war. And the armies of heaven followed upon white horses; and he hath on his vesture, and on his thigh a name written—KING OF KINGS AND LORD OF LORDS." When we think of the triple alliance of Germany, Austria and Italy, and their standing armies of millions of soldiers, and the double alliance of Russia and France with their standing

armies of millions—all armed with modern implements of warfare that make it possible for two armies to annihilate each other in a few hours, the figurative language of Revelation becomes literal. "And I heard a mighty angel cry with a loud voice to all the fowls of heaven to come to the great supper of the Lord; that they might eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." To assure us that the overthrow of Satan's kingdom is to deluge the earth in blood, the same facts are set forth again: "And I saw a white cloud and one sat thereon like unto the Son of Man; having in his hand a sharp sickle, and a mighty angel came out of the temple and cried to him that sat on the cloud, thrust in thy sickle and reap. And he thrust in his sickle and the earth was reaped, and the grapes were gathered and cast into the wine-press of the wrath of the Almighty God. And the wine-press was trodden without the city, and the blood flowed even unto the horse-bridles, by a space of a thousand and six hundred furlongs." When we remember, that the triple alliance is under the control of the Pontiff at Rome through the ultramontane party, and the western half of the double alliance is subject to the Pope through the clerical party, we read the following prophecy with new light: "And the beast was taken and with him the kings of the earth that gave their power unto him; and the false prophet which wrought mir-

acles before him, by which he deceived the nations; these both were cast alive into the lake which burneth with fire and brimstone, and the remnant were slain with the sword of him that sat upon the white horse, which sword proceedeth out of his mouth; and all the fowls were filled with their flesh."

The Master is ordering the campaign. In the 20th chapter of the 2d Chron. we have an account of the conspiracy of Edom, Moab and Ammon against Jehoshaphat, King of Judah. But God fought for His people. The Moabites and Ammonites conspired against the Edomites and cut them off. Then the Ammonites turned against Moabites and they slew each other outright. In this battle Christ is fighting for His cause. There are three great principles observed by military leaders—Seize the enemy's strong centres, seize the enemy's outposts, keep open communication between the centres and outposts. These maxims are being observed in this moral warfare. Germany, England and America are Christian nations. They control the civilization, commerce, diplomacy and public morality of the world. China, Japan, India, the New Hebrides, Australia, the Fiji Islands, are the outposts. The missionaries are seizing these for Christ. By railroad, steamship, telegraph and telephone, open and swift communication is being kept up between the centres and outposts of civilization. The crisis will soon be reached. The decisive battle will soon be fought. The surrender of Appomattox will soon take place. "The king-

doms of this world are become the kingdoms of our Lord and of His Christ and He shall reign forever and ever."

National Reformers have great reason to be encouraged. The promises and prophecies are all on their side. As Judson, the apostle of Burmah, used to write home to his despondent friends who inquired year after year—what are the prospects? "The prospects are as bright as the promises."

IV. God gave dominion to man in a state of innocence.

It was God's design that a perfect man should rule the world. But man forfeited this dominion by disobeying the Sovereign Lord. Satan came in and usurped the dominion. He is the god of this world. But it was not God's design that a fallen angel should rule the world. And He sent His Son in the likeness of men. He was the perfect man. Satan assailed Him in vain—the prince of this world found nothing in Him. Satan was defeated and spoiled of his dominion. For the suffering of death Christ was crowned with glory and honor. In Christ's cross Satan was conquered on the field of law. He is still at large. The Southern Confederacy was dissolved when General Lee surrendered to Grant. But Jefferson Davis was allowed to run at large in the South, sowing treason in the southern heart by his speeches and writings till the day of his death. The kingdom of darkness was overcome when Christ died. But for wise purposes Satan is still at large deceiving the nations and inciting them to rebellion against the King of

kings. But the days of his freedom are numbered. Christ must reign until all His enemies are made His footstool. "Wherefore God also hath highly exalted Him and given Him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father." "There was given unto Him dominion and glory and a kingdom, that all people, nations and languages should serve Him; His kingdom is an everlasting kingdom, and His dominion that which shall have no end." His dominion shall extend from sea to sea, and from the river unto the utmost ends of the earth. And it shall last while sun and moon endure.

V. The duty of the nations to honor Christ is very emphatic.

This is strongly enforced in the numerous titles given Him. He is called the "Governor among the nations," "God's first-born, higher than the kings of any land," "Prince of peace," "Prince of the kings of the earth," "Lord of lords and King of kings," and "King of kings and Lord of lords." These are not empty titles. The Scriptures would not mock the Master by applying to Him terms without a meaning. There is a fact lying behind each title, and that fact is the Lord Jesus Christ is the divinely-appointed King of nations. The question now is, will we as a nation recognize the fact? On the 3d of February, 1865, three commissioners from

the Congress of the Southern Confederacy, Stevens, Hunter and Campbell, crossed the lines of General Grant and came to Fortress Monroe to meet President Lincoln and Secretary Seward, and confer as to terms of peace which would close the war. Stevens urged that the North should recognize the Southern Confederacy. But Lincoln replied: "We cannot recognize rebels. The South must lay down their arms and submit to the authority of the government at Washington. This is absolutely the only condition upon which peace can be proclaimed." Well, the Southern States were not under more obligation to recognize the authority of our general government, than are all the nations of the earth to acknowledge the authority of Christ. The homage of the nations is demanded for Christ. "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord in fear and rejoice with trembling; kiss the Son, lest He be angry and ye perish from the way when His wrath is kindled but a little. Blessed are all they that trust in Him." "Honor the King." All nations will sing: "Worthy is the Lamb that was slain, to receive glory, and honor, and power." The Constitution of the United States should make this nation recognize God as the source of all authority, the Lord Jesus Christ as the Priest-King of nations, and the Bible as the fountain of all law.

CHAPTER XI.

CHRIST OUR TRUTH.

THE figure of a commercial transaction is often used to represent our acceptance of the truth as it is in Jesus. "Come, buy wine and milk." The wise virgins said to the foolish, "Go ye to them that sell, and buy for yourselves." "The kingdom of heaven is like unto treasure hid in the field, the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Again, "The kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he hath found one pearl of great price, went and sold all that he had, and bought it." "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear." "Buy the truth, and sell it not." The general idea is that we are to renounce all for Christ's sake. Paul counted all things but loss, that he might win Christ and be found in Him, not having his own righteousness, which is of the law, but the righteousness of Christ, which is by faith. And Christ said, "Whosoever he be

of you that forsaketh not all that he hath, he cannot be My disciple."

I. Christ is the Truth to be purchased.

"I am the way, the *truth* and the life." He is "the Truth," the true one. Truth, holy truth, eternal truth, is all, as it were, embodied in Him. "These things saith He that is holy, He that is *true*," the true one. He is the reality—the true teacher, expiator, deliverer—of whom all others are only forged resemblances or typical representatives. "The Spirit of truth" dwelleth in Him without measure. His soul is the shrine of the "light in which there is no darkness at all." "In Him are hid all the treasures of wisdom and knowledge." The gods of the heathen are absolutely false, but He is absolutely true. The Old Testament types were feeble representations, but He is the perfect fulfilment. John the Baptist was a light, but He is "the true Light which lighteth every man that cometh into the world." Moses gave bread from heaven, but He is the true bread. Israel was a vine of God's planting, but He is the true vine. The tabernacle pitched in the wilderness according to the Divine command was only a figure of the "true tabernacle which the Lord pitched, and not man," and that is Christ. "He that is true" is the true one, the truth. But the Bible is only the record of His appointment, qualifications, commission, humiliation, exaltation, and ultimate triumph; a history of His redemptive work from the ratification of the Covenant of Grace in the councils of eternity to the consummation of all things in

glory. This is the truth we are to buy, the personal truth in the revealed Word.

II. The cost price is a total self-surrender to the truth.

The Scriptures represent salvation as free and easily obtained. "Whosoever will, let him come and take the water of life freely." "If any man thirst let him come unto Me and drink." "Look unto Me, and be ye saved, all ye ends of the earth." "Come unto Me all ye that labor and are heavy laden, and I will give you rest." But in the same Word we are assured that salvation is most difficult to secure. The gate is strait, and the way is narrow, and few find it. The race is won only by those who exert themselves. The victory is gained only by those who fight the good fight. "The kingdom of heaven suffereth violence, and the violent take it by force." The wages are received only by those who work. The righteous scarcely are saved. These are not contradictory. Salvation has been purchased for us by Jesus Christ. It is the gift of God. But to turn away from the service of the world, the flesh and the devil, and surrender ourselves cheerfully, absolutely and irreversibly to our Saviour and Lord, is a work of such difficulty that it is only possible when the Spirit makes us able and willing to put forth all our energies in its accomplishment. "Work for the salvation of one another with fear and trembling; for it is God that worketh in you, both to will and to do of His own good pleasure." Hence Christ said: "If any man will come after Me, let him deny him-

self, and take up his cross and follow Me." "He that loveth father, or mother, or brother, or sister, or wife, or house, or lands, more than Me, is not worthy of Me." "He that saveth his life shall lose it, and he that loseth his life for My sake shall find it." When Israel came out of Egypt, Moses said to Pharaoh, "Not a hoof shall be left behind." The children of Benjamin and Judah said to David, through Amasai: "Thine are we, David," consecration to Christ's person, "and on thy side, thou Son of Jesse," consecration to Christ's cause. Paul said: "For me to live is Christ." All that I am, all that I have, all that I can be, and do, and suffer, are consecrated to Him.

III. When possessed of the truth we cannot part with it.

"Sell it not." Buy the truth at any price; sell it at no price. "Take fast hold of instruction; let her not go; keep her, for she is thy life."

We are not to part with the truth.

1. Because it is the only revelation we have of God and Divine things.

The ark which Noah built was the only hope which he and his contemporaries had of deliverance from the flood. The blood of the paschal lamb, sprinkled on the lintels and doorposts of the Hebrew homes in Egypt, was their only protection against the destroying angel. The brazen serpent, which Moses set up on a pole in the camp of Israel, was the only remedy for those who had been bitten by the fiery, flying serpents. The Lord Jesus Christ, lifted up on the cross, is

the only Saviour, who can free us from sin, and restore us to the favor and fellowship of God. And the Bible is the only book containing the record of these truths which make us wise unto salvation. Hence Solomon said: "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her." Blot out yonder sun and we are left in midnight darkness. Take away the Bible and the sun of righteousness goes down. "We have a more sure word of prophecy whereto we do well that we take heed, until the day dawn and the Day-star arise in our hearts." "God, who commanded the light to shine out of darkness, hath shined into our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ." During the Middle Ages the Roman Catholic hierarchy withdrew the Bible from the people and locked it up in their monasteries. But the reformers brought it out, and now it is being translated in hundreds of languages. Dr. Briggs of New York affirms that the Bible contains errors. Dr. Harper of Chicago asserts that some of the Old Testament history is purified myth. Away with such dangerous thoughts.

"Thy Word is truth." "All Thy commands are truth." "Thy Word is very pure." "Thy Word is true from the beginning."

2. Because of the great cloud of witnesses who have laid down their lives for the truth.

In the eleventh chapter of Hebrews, Paul gives a long list of Old Testament saints, from the martyrdom of righteous Abel to the unutterable cruelties endured by the Maccabees, all of whom "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. They were hunted in sheepskins and in goatskins; afflicted, destitute, tormented, of whom the world was not worthy." Then in the twelfth chapter he says: "Wherefore seeing we are compassed about by so great a cloud of witnesses, let us run with diligence the race that is set before us." All the martyrs and confessors of Jesus from Stephen, the first after Christ, to James Renwick, the last and youthful martyr of Scotland, are such a cloud. We think of the two million martyrs under pagan Rome, when ten grievous persecutions were hurled against the Church in quick and angry succession; when for three centuries they shouted in the Roman amphitheatre, *Christianos ad leones!*— "Christians to the lions!" and when the Roman legions came down upon the Church like a thundering avalanche. We think of the fifty millions of martyrs under papal Rome, that system of ini-

quity that pursued the saints like hunted deer among the Alps and through the Low Countries, until the historian says, "Every mountain became a monument, every valley saw executions, and every village had its roll of martyrs." We hear the tocsin sound at Lorraine at midnight, and the bloody work of killing one hundred thousand Huguenots begins, until their blood flows down the streets of Paris like water, and the river Seine is gorged with their bodies. We see the horrors of the Inquisition in Spain, written like the laws of Draco, in characters of blood. We see upon a thousand hills the expiring forms of those who loved not their lives to the death, while the burning, lurid tide rolls on, and the frantic cries of innocent men, women and children, mingled with the loud roar of the crackling flames, go up to the ears of the Lord of Sabbaoth, and the very mountains around seem to give back their echoes of distress. We see such bright lights as Bradford, Ridley, Latimer, and Cranmer, men whose names are justly held dear by every loyal heart, because they refused to leave the old paths lighted by the candle of the Lord, because they boldly denounced ungodly usurpation, even in the presence of the bulls of Bashan, and because they triumphantly sealed their testimony with their blood. Wickliff gave the Bible to England. Rome dug up his body forty years after his death, burned it and threw the ashes into the Swift; the Swift carried them to the Avon, the Avon into the Severn, the Severn into the narrow seas, and they into the wide ocean, emblematical of the world-wide mis-

sion of the Bible. We think of the eighteen thousand Cameronian Covenanters in Scotland, who went forward on their perilous and blood-dyed pathway, undismayed and invincible, until the progress of their persecutors had been like that of the Roman conquest, characterized in such brief and terribly emphatic terms by the historian, "They made a solitude; they called it peace." But the rod of prelatic domination was broken and Bible principles prevailed in the English revolution of 1688. We think of William Morgan, who in 1826 gave the monster of secretism a mortal blow, and fell himself beneath the paw of this public enemy. We think of John Brown at Harper's Ferry in 1859, who, Samson-like, brought down the Dagon temple of slavery in his own death. From a thousand graveyards the martyred dead challenge us: "Be thou faithful!" Shall we prove recreant?

3. Because it is the only defence of the Church. What the shield was to the soldier in olden times, what walls were to the city, that the truth is to us. "Walk about Zion and go around the high towers thereof. Consider ye her palaces, and mark her bulwarks well." "Salvation hath God appointed for walls and bulwarks." The Church's doctrines, discipline, worship and government are the four walls of her defence, and they are all in the Bible. "Upon all the glory shall be a defence." The truth preserves us in the midst of, and ultimately delivers us from, all enemies and dangers. "The truth shall make you free." The Old and New Testaments are the two-edged sword

of the Spirit, by which we are to conquer Satan and all our spiritual foes. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." "They overcame by the blood of the Lamb and by the word of their testimony."

4. Because it is the regeneration of the world.

Yesterday a man expressed his disgust at the mention of a certain property. He would not take it as a gift. But to the surprise of all, this morning he purchased it. How came that change? Did he retire with one mind and awake with another? Did he command his judgment to change, as the centurion gives orders to his soldiers and they obey? No. That does not explain the case. Here is the way it came. A friend went to him and assured him of his mistaken judgment. The property was in a good location, the title-deed was good, a rich mine was beneath the surface. The facts changed his mind. Before conversion we entertain mistaken views of God. The Spirit shows us our mistake by an array of Scripture facts, and we are convinced and converted. "The law of the Lord is perfect, converting the soul." "Of His own will begat He us, with the word of truth." A woman, after listening to Dr. Chalmers, went home and threw away all the light weights on the scales of her store. A man, after hearing Gough lecture, went home and broke all his whisky bottles. "Sanctify them through Thy truth; Thy word is truth." This truth regenerates society, elevates the organic people, and perfects the social order, Wherever this word has

gone it has destroyed polytheism and idolatry, elevated woman, exalted man, and moulded human society. What are the treasures of Crœsus, or the golden palace of Nero, which covered two hundred acres, to the Bible? "Thy word is better than gold, yea, than much fine gold." What are earth's luxuries to the Bible? "Thy word is sweeter than honey." What are all earth's precious things to the Bible? "Man knoweth not the price thereof, neither is it found in the land of the living. The depth saith, It is not in me, and the sea saith, It is not in me. It cannot be gotten for gold, neither shall silver be weighed for the price therefor. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels or fine gold. No mention shall be made of coral or of pearls; for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold."

CHAPTER XII.

CHRIST OUR LEAVEN.

EACH of the parables of our Lord brings out a distinct phase of the kingdom of Christ. The parable of the "lost sheep" presents the searching love of God in Christ going out after the sinner; that of the "lost piece of money" the searching love of the Spirit through the Church going out toward the sinner; while the parable of the "prodigal son" represents the rise and growth of repentance in the heart of the sinner in response to this searching love of the Triune-God. The parable of the "hid treasure" sets forth those careless, indifferent souls, who do not expect much outcome from their lives and who stumble upon the kingdom unawares. The parable of the "pearl of great price" represents those earnest, noble human characters, who feel that there is something worthy for them, who go everywhere in search for it, and who are rewarded with finding Christ. The parable of the "mustard seed" represents the kingdom as known and read of all men; while that of "the leaven" teaches us the hidden character of the kingdom which cometh not with observation. It is evident that the parables are not like parallel lines, but like

spokes of a wheel which centre in Christ and radiate into the eternities and infinities of God. In the natural heavens there are single stars, complete in themselves. There are also double stars, called binaries. There are likewise triplets and groups of stars. So in the firmament of the Gospel. There are single parables complete in themselves, as the parable of the "rich fool," teaching the sin and danger of covetousness. There are double parables, each the complement of the other and together forming a completer whole, as the "mustard seed" and the "leaven" show the outward and inward, the visible and invisible life of the Church on earth. Then there are triplets, as the "lost sheep," the "lost piece of money," and the "prodigal son," represent the Divine and human love in man's redemption. There are also groups of parables, as in the thirteenth chapter of Matthew there are seven parables, setting forth the seven-fold completeness of the kingdom of Christ. The parable of the "leaven" is complete in itself. It is also a member of a double parable, it and the "mustard seed" making a more perfect whole. It is also a member of the septenary. Let us consider its lessons.

I. A new principle is introduced. "The kingdom of heaven is like unto a leaven which a woman took and hid in three measures of meal until the whole was leavened." The Holy Spirit is sent into the human soul. The man is made new. The life is communicated to every part of the social order. The promise by the prophet Joel was: "It shall come to pass in the last day

that I will pour out my Spirit upon all flesh." The Saviour said: "It is expedient for you that I go away; for if I go not away the Comforter will not come, but if I depart I will send Him unto you, even the Spirit of truth." On the day of Pentecost the Holy Spirit descended. It is a principle in philosophy that if you have three points not in the same straight you can make a circle pass through them. Here are the three points: Joel's prophecy, the promise of the Saviour, and Pentecost. Through these the circle of Christianity can be made to pass, and you can extend the line until the whole world has been encircled. On the day of Pentecost when the Spirit descended in the rushing wind Peter stood and said: "Therefore, being by the right hand of God exalted, and having received the promised Spirit, Christ hath shed forth this, which ye now see and hear." In the beginning of the third century, the Spirit descended in the revolutions by which Paganism went down and Christianity ascended the throne of the Cæsars. Athanasius and the reformers stood up and said: "Christ hath shed forth this." In the First Reformation in Europe in the sixteenth century, when Luther gave the beast with seven heads and ten horns a wound unto death, and the kingdom of righteousness and truth started upon a new career, the Reformers stood and said: "Christ hath shed forth this." To-day the Spirit is descending, shedding the calcium light of truth upon England and America, throwing the search-lights of the Gospel upon every nation upon the earth, and driving the

chariot of salvation into all the dark places full of horrid cruelty. And from every mountain and hill we hear the heralds of the cross exclaiming: "Christ hath shed forth this." But all this is as but the falling of the first autumnal leaves compared with the great downpour, when the wilderness shall become a fruitful field and the fruitful field shall be counted for a forest. Then from every kingdom through all the earth will the heralds of the cross proclaim: "Christ hath shed forth this, which ye now see and hear." The Holy Spirit shall take of the things that are Christ's and show them unto all the world. He shall glorify Christ.

II. It is a hidden principle. "Hid in three measures of meal." The most powerful forces in nature are hidden. The force of gravitation, by which our earth and all the planets of the solar system are held in their orbits, and by which the universe of worlds move on in silent harmony, forever chanting the music of the spheres, is an unseen force. Electricity, the agency by which light and heat are produced, the power of which moves the cars through our streets, carries our messages over the land and under the sea, and by which you can speak to your friend over the telephone one thousand miles away and he recognize your voice, is invisible. In the Kingdom of Christ the Agent who accomplishes the transforming work is unseen. "The Kingdom of God cometh not with observation." The greatest events in the world's history were not recognized by the world. When God made His Covenant

with Abraham and gave him the charter of the Church's privileges for all time, the world saw it not. When God organized the nation of Israel at Sinai and gave them His fiery law which was to regulate the individual, domestic, social, political and ecclesiastical life for all time, the world saw it not. When God gave His Son to the death for His people, and fulfilled the types, prophecies, and history of the Old Testament, and laid the foundation for the new and permanent Kingdom, the world saw it not. When Luther nailed the ninety-five theses to the door of Wittenburg Cathedral, the world saw nothing remarkable in it. And yet the sound of that hammer awoke the nations of Europe from the sleep of the ages, and it has been re-echoing through the centuries to the present hour. The throwing of the tea overboard in Boston harbor and the reading of the Declaration of Independence in Philadelphia were seemingly insignificant events. But they gave the signal for the freedom of the world. The giving out of Lincoln's Emancipation Proclamation in 1863 was an insignificant affair. But it meant the death of human slavery in every land. When the National Reform Association was organized in 1864 in Allegheny, it appeared to be an unimportant move. But the fact is, the grandest movement in all the ages was then inaugurated—a movement that has for its purpose the leading of this nation to the throne of Christ and teaching the organic people to honor and serve Him.

III. It is an aggressive principle. The leaven is a sour substance introduced in the meal, not

that it may be absorbed, but that it may transform the meal. The Spirit of Christ transforms humanity. Wherever the apostles carried the gospel, it destroyed polytheism and idolatry, elevated woman, exalted man, and moulded human society. When John G. Paton landed in Tanna, New Hebrides, in 1858, the people were cannibals; they had many wives, they were naked, and they burned alive a wife and daughters with the body of the husband and father. Through the instrumentality of the gospel they are now clothed, each man has one wife only, they abhor the thought of feasting on human flesh, and no woman is buried alive with the corpse of her husband or father. At first they hated the gospel because it demanded purity, and they hunted the missionary from their island. Now they love the gospel because it made them pure. A man must either resist the gospel or yield to it. There is no neutral ground. The little stone smote the image. The house of Saul waxed weaker and weaker, and the house of David waxed stronger and stronger. The order of the Franciscans in the Church of Rome demands unquestioning obedience. If any one refuses to obey he is to be buried alive. A priest rebelled. He was taken to the cemetery and the grave was dug and he was placed in it. It was filled about him to his loins. Then the Bishop asked: "Will you submit?" He answered, "No." Then it was filled to his shoulders. And again he was asked, "Will you submit?" And he said: "No." Then it was filled to his lips. And the Bishop asked:

"Will you submit?" And he looked up and said: "I am dead." In this we have a lesson. Christ is King. He requires absolute and unquestioning obedience. He called upon our nation to honor Him, but we neglected the call. And now He is troubling us. He took the rock from under our feet and is letting us sink in the sand. We began sinking a year ago. On the 25th of January last a joint resolution was offered in both Houses of Congress looking to a national recognition of Christ the King in our fundamental law. That was the voice of our King speaking from His mediatorial throne and saying: "Will you submit?" But in laying that amendment aside our nation practically said: "We will not have this Man to reign over us." Instead of growing better the times are growing worse, and high-handed anarchy threatens us on every hand. We are sinking deeper and deeper. Is there any hope of relief? Listen to the Messiah!

"Thou shalt, as with a weighty rod of iron, break them all;
And, as a potter's sherd, thou shalt them dash in pieces small.
Now therefore, kings, be wise; be taught, ye judges of the earth:
Serve God in fear, and see that ye join trembling with your mirth.
Kiss ye the Son, lest in his ire ye perish from the way,
If once his wrath begin to burn: blest all that on him stay."

IV. It is a progressive principle. "Till the whole was leavened." God gave a promise to Abraham. The promise was that the man should become a family, the family should become a nation, out of the nation should come a Deliverer,

the Deliverer should establish a Kingdom, and that the Kingdom should become universal. We have the man, the family, the nation, the Deliverer and the Kingdom. These are the great Gulf-stream of history, and it is carrying us out into the ocean of universal triumph. When Frederick the Great asked his court preacher, "What is the great proof of Christianity in the fewest words?" "The Jews, your majesty!" was his reply. When the Saviour ascended the disciples were about 500 brethren. At the end of the first century there were 500,000. In the fifth century there were 5,000,000. In the tenth century there were 50,000,000. In the first Reformation, in the sixteenth century, there were 100,000,000. At the beginning of this century there were 200,000,000. Now there are 500,000,000 professed followers of Christ. The British and Foreign Bible Society was organized in 1802. The American Bible Society was organized in 1816. Then there were only 10,000,000 copies of the Bible in the world and in 40 languages. Last year 10,000,000 copies of the Bible were produced. There are now 250,000,000 copies of the Bible in the world and in 310 languages. Out of 52,000,000 square miles of land surface, 42,000,000 are possessed and controlled by Christian governments. The day is dawning. The kingdoms of the world are the kingdoms of Christ.

V. It is a triumphant principle. "The *whole* was leavened." The gospel perfects the individual believer. But that is not the consummation devoutly to be wished. The perfect state is essen-

tial to the perfect man, for man is a social being. The perfect church is essential to the perfect man, for man is a religious being. And the perfect family is the fountain of the social and ecclesiastical order. But there can be no perfect family or state or church, except in Christ. His Spirit is their life. The Christian family, the Christian State, and the Christian Church are the goal, "Till we all come to the measure of the stature of the fulness of a perfect man in Christ Jesus." In the first chapter of Genesis we read, that when God had completed the first day's work He saw His work and it was good. At the close of the second day, He saw His work and it was good. So of the third, fourth and fifth. But at the end of the sixth day, when the work was finished, He saw all His works and behold they were *very* good. So in the kingdom of Christ. You meet with many individual believers. They each have their individual excellences. They are true and beautiful and good. But when you see believers dwelling together in Christian homes, constituted according to the Divine appointment; enjoying peace, prosperity and happiness in the Christian State, administered by the authority and according to the law of the King of kings; worshipping and serving the Lord in the Christian Church according to the revealed will of the Church's Head; then you say, "This is very good and beautiful and true." Toward this consummation our mediatorial King is conducting His Kingdom.

CHAPTER XIII.

CHRIST OUR SUFFERING KING.

"I have trodden the winepress alone."—Isa. lxiii. 3.

THE hatred of Esau for Jacob was perpetuated in the enmity of Edom for Israel. David gained his greatest victories in Edom. "Moab's my washing-pot; my shoe I'll over Edom throw. O who is he will bring me to the city fortified? O who is he that to the land of Edom will me guide?" In the reign of Jehoshaphat the Edomites conspired with the Moabites and Ammonites to destroy Judah, but their swords devoured one another. And during the captivity in Babylon the Jews prayed: "Remember Edom's children, Lord, who in Jerusalem's day, even unto its foundation, raze, raze it quite, did say." They connect Edom's fall with Babylon's overthrow. "O, daughter, thou of Babylon, near to destruction, blessed shall he be that thee rewards as thou to us hast done." The prophet Isaiah saw the conqueror Cyrus sacking Babylon and slaying her king. He saw him march into Edom, storm and carry their citadel—Petra—the city of the rocks, with a very great slaughter, and return, having his garments stained with blood and his

captives chained to his chariot. He recognizes Edom as a type of Satan and his empire of darkness. Cyrus is a type of Christ. And he asks, "Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, travelling in the greatness of his strength?" And the response comes: "I that speak in righteousness, mighty to save." Again, the prophet asks: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" And the conqueror replies: "I have trodden the winepress alone; and of the people there was none with me. And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me."

Christ's sufferings were solitary:

I. *In that they were the sufferings of a Divine Person.* In the constitution of Christ's person, a perfect human nature was united with the Divine nature. He possessed all Divine perfections from eternity. In the fulness of time He took a true body and a reasonable soul, a perfect manhood, into union with His Divine Person. Man is fearfully and wonderfully made. Body and soul are united. The body is the temple of the soul and the instrument through which the soul acts. But the personality of the man resides in the soul. "Great is the mystery of godliness; God was manifest in the flesh." In Christ the human and the Divine are united in two distinct natures, but one Person. His personality resides in the Divine nature. He is a Divine Person from eternity to

eternity. He never was a human person. He only assumed a perfect human nature. The acts of His human nature have no more moral character, considered apart from His Divine Person, than the involuntary action of the nerves or muscles of a man's body. His human nature was infinitely blessed because of its union with the Divine. The acts of His human nature had infinite merit, because they were the acts of a Divine Person. "In Him dwelt all the fulness of the Godhead bodily." All the perfections of God were seen in Him in a bodily form. These were "the unsearchable riches of Christ," which Paul was to preach to the Gentiles. If He were only God He would be too august and majestic. If only a man, He would be nothing. But the God-man is mighty to save. "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by himself purged our sins, sat down on the right hand of the Majesty on high." "Who is the image of the invisible God, the first-born of every creature." Creation, providence and redemption are Christo-centric. "That in all things He might have the pre-eminence." It is proper to say a Divine Person was born of the Virgin Mary. "Therefore that holy thing that shall be born of thee shall be called the Son of God." The title "Son of God" proclaims His possession of infinite and eternal dignity. He has all the perfections of God and is literally in and of that one indivisible essence which we adore as God. A Divine Person was baptized at the Jordan.

The voice from heaven proclaimed: "This is my beloved Son." A Divine Person stood upon the Mount of Transfiguration. The Father declared from the excellent glory: "This is my beloved Son in whom I am well pleased." A Divine Person arose from the dead. "He was declared to be the Son of God, with power, by His resurrection from the dead." And a Divine Person suffered and died upon the cross. The Church of God which He hath purchased with His own blood. The blood of God was shed on Calvary. "The blood of Jesus Christ His Son cleanseth us from all sin." "Redeemed not with corruptible things as silver and gold, but with the precious blood of Christ." The blood of Jesus was precious because it was the life of the infinite and eternal Son of God. In this appears the loneliness of Christ's sufferings. A father may enter into the joys and sorrows of his child and they may have fellowship together in them. But beyond a certain limit a child cannot go. There the father must leave the child and enter a world of thought and feeling and activity and experience to which the child is a stranger. So Christ had fellowship with His disciples, and they participated in His human joys and sorrows. But in the joys of the holy mount and in the deep and unknown sufferings of Gethsemane only the three chosen disciples could be wondering and overcome witnesses. And when the band of soldiers met Him at the gate of the garden and bound Him as the victim and led Him away for sacrifice, all His disciples forsook Him and fled, and He was left to tread the winepress

alone. These were the mysterious and unknown sufferings of the Son of God, which attracted the attention of the angels. "Which things the angels desired to look into." These were the sufferings that will be the theme of God's people's praises through all eternity. "Worthy is the Lamb that was slain, to receive glory and honor; for Thou hast redeemed us with Thine own blood." He who died upon the cross is worshipped by men and angels on earth and in heaven.

II. *In that they were substitutionary sufferings.*

There are two distinct elements in guilt. Blameworthiness, or demerit, and liability to punishment. The first cannot be transferred. It must forever be true that the man who committed the sin is the culpable person. Christ could not be the substitute of sinners in the sense that He would become personally guilty. "He is holy, harmless, undefiled, and separate from sinners." But in the second sense Christ took our place, and our sins were placed to His account and punished in His person. Hence His sufferings were penal. The Jews regarded his sufferings, during the closing period of His life, as the evidence of His great guilt. "We esteemed him stricken, smitten of God, and afflicted." Although they could discover no trace of sin in his life, they concluded that he must be guilty of enormous crimes, and they wished to have nothing to do with Him. "And we hid, as it were, our faces from Him." He was arrested and tried as a criminal. A judicial tribunal found Him guilty of a capital offence. The Jewish Sanhedrim con-

demned Him to death for blasphemy, because He claimed to be the Son of God. Pontius Pilate, although convinced that He was innocent, and troubled at the presence of this mysterious Person, for fear of the Jews, gave sentence against Him. "Take ye Him and crucify Him." But these outward forms of judicial procedure were but the instrumentality through which the Divine tribunal discovered its decrees to the children of men. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain." "God spared not His own Son, but gave Him up to the death." "He became obedient unto death, even the death of the cross." It was a great execution. The Son of God was slain. The sword of justice was unsheathed and bathed in his blood. "Awake, O sword, against my shepherd, against the man that is my fellow. Smite the shepherd." "Christ, through the eternal Spirit (*i. e.*, by virtue of His Divine nature), offered himself a sacrifice without spot unto God." "I lay down My life for the sheep."

His sufferings were vicarious. When the eyes of the Jewish converts were opened, they saw the truth. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed." When the Spirit is poured out upon the Jewish people, "They shall look upon Me whom they have pierced and shall mourn for Him." "The Messiah was cut off, but not for Himself." "He was made sin for us, who knew

no sin, that we might be made the righteousness of God in Him. He died for our sins." Men tell us that Christ died simply as an example of self-sacrifice. It is true that "the Captain of our salvation was made perfect through sufferings; that He removed all the obstacles in the way of our salvation, paid the purchase price of our deliverance and put Himself in an official position to secure its application;" but this is only one ray from the Sun of righteousness. Some say, Christ died simply to demonstrate God's love. It is true that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." But this is only one ray from the Sun. Others hold that Christ died to demonstrate God's hatred to sin and to maintain His moral government. It is true that Christ's death established the pillars of the moral world. But this is only one ray of light. The whole truth is that Christ died as our substitute. His sufferings magnified the law of God more than the eternal sufferings of all the children of men could have done, as His obedience honored the law more than the perfect obedience of all the sons and daughters of Adam could have done. His sufferings made it possible for God to be just, and yet the justifier of the ungodly. They made the pardon of sin and the restoration of the sinner consistent with and gloriously illustrative of the perfections of God, the stability of the Divine government, and the majesty of the Divine law. We say the life of a man is worth more than the

lives of all the animals in the world. We say that the life of the chief magistrate, the head of the nation and the commander-in-chief of the armies is worth hundreds of lives of private citizens. David's men said: "Now thou art worth ten thousand of us." When Lincoln was assassinated, the whole nation mourned. So the death of the Son of God has redeeming efficacy. Andrew Fuller uses this classic illustration: "When Zeleuchus, one of the Grecian kings, had made a law against adultery, that whosoever was guilty of this crime should lose both his eyes, his own son is said to have been the first transgressor. To preserve the honor of the law, and at the same time to save his own son from total blindness, the father had recourse to an expedient of losing one of his own eyes and his son one of his. This expedient, though it did not conform to the letter of the law, yet was well adapted to preserve the spirit of it, as it served to evince to the nation the determination of the king to punish adultery, as much, perhaps more, than if the sentence had been put into execution against the offender. But if, instead of this, he had appointed that one eye of an animal should be put out in order to save that of his son, or if a common subject had offered to lose an eye, would either have answered the purpose? The animal and the subject were each possessed of an eye, as well as the sovereign. It might be added, too, that it was mere bodily pain; and seeing it was in the body only that this penalty could be endured, any being that possessed a body was equally capable of enduring it. True,

they might endure it, but would their sufferings answer the same end? Would it have satisfied justice? Would it have had the same effect upon the nation or tended equally to restore the tone of injured authority?"

III. *In that they were victorious sufferings.* Satan, the god of this world, had taken unlawful possession. "The whole world lieth in the wicked one." When Christ came he shouted: "Shall the prey be taken from the mighty? Shall the captive of the terrible one be delivered?" Satan was the strong man who kept the house of this world. Christ was the stronger than he who came and bound him with the cords of the law fulfilled and spoiled his goods. Satan was the head of the empire of darkness which Christ overthrew. "Through death He destroyed him that had the power of death, that is the devil, and delivered them who through fear of death are all their lifetime subject to bondage." "He spoiled principalities and powers, and made a show of them openly, triumphing over them in his cross." This is the victory which Isaiah describes: "For I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." This is the victory which the Apostle John describes: "And I looked, and behold a white cloud, and upon the

cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse-bridles, by the space of a thousand and six hundred furlongs." Christ gained the victory over Satan and his kingdom on the field of law in His cross. And this is the instrument of His successful conquest on the field of fact. "And they overcame by the blood of the Lamb and by the word of their testimony." When the apostle describes the conflict between Christ in the Church and Satan in the Roman Empire, he says: "There was war in heaven: Michael and his angels fought, and the dragon and his angels. And he prevailed not, but was cast out into the earth." When the apostle describes the conflict of Christ with Jesuitry and the secret empire, intrenched in secular governments and a worldly and corrupt Church, he says: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and

on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, *King of kings, and Lord of lords.*" The triple alliance of Germany, Austria and Italy, and the double alliance of France and Russia, each having an army of two or three millions, and armed with modern weapons that enable two armies to annihilate each other in a few hours, prepare us for the fulfilment of the prophecy: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." And when we remember that the Roman Pontiff controls the triple alliance and the western half of the double alliance, through the ultramontane party, we are prepared for the prophecy: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that

sat on the horse and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."

CHAPTER XIV.

CHRIST OUR RISEN KING.

THERE is no divine authority for observing Easter. Jewish Christians in Paul's day celebrated Easter as a commemoration of Christ's resurrection, as they kept Pentecost in remembrance of the miraculous outpouring of the Spirit. But neither were appointed of God, and are in no sense obligatory as religious ordinances. The Christian Sabbath is the believer's Easter. The resurrection of Christ is the citadel of Christianity. The skeptical Strauss said: "That Christianity, in the form in which Paul, in which all the apostles understood it, as it is presupposed in the confessions of all the Christian Churches, falls with the resurrection of Jesus." But this Goliath failed to overthrow the doctrine of Christ's resurrection. It stands to-day more firmly fixed upon the foundation of unimpeachable evidence than ever before. It is admitted by both friends and enemies that the tomb in which Christ's body was laid was found empty on the morning of the third day. There are three possible explanations of this:

I. That His enemies stole the body. But this cannot be accepted, for two reasons. (1) The

guard of Roman soldiers placed about the grave would make it inaccessible. After they had sealed the stone and set a watch, it would have been certain death for any one to have attempted making an entrance. (2) Had His enemies stolen the body they would have produced it afterwards, when the disciples affirmed that He had risen from the dead. The fact that they did not produce the body is conclusive evidence that it was not in their possession. Dr. Dick says: "Had it been in the power of the Jews to show it after the third day, the report of His resurrection would not have obtained circulation, or if it had gone abroad among the credulous, who remembered His prediction, it would have been instantly quashed." Here the case must rest.

II. That His friends stole the body. But this cannot obtain. (1) Because it was full moon and very bright. Under its light they would have been discovered. (2) Because the Passover brought Jews from all quarters to Jerusalem, and the city was full of people. They would have been detected had they made the attempt. (3) The disciples were greatly afraid, and would not have dared to make the attempt. Dr. Dick says: "They were so alarmed and terrified when they saw Him seized by the emissaries of the priests and rulers, that they cannot be conceived to have engaged in such an enterprise, which was manifestly full of danger; for it would be absurd to suppose that their fears had been allayed by His death, which was obviously calculated to increase them." (4) Because the tomb was left in perfect

order. It was not a desecrated tomb. There was nothing to indicate the haste of those who were robbing a grave. The narrative seems to teach that the napkin was rolled where the head had lain and the linen just as it had been folded about the body, and that the body had vanished out of the grave-clothes, leaving them unmoved. The angel came and rolled away the stone from the door of the sepulchre, not to afford egress for Christ's body, for He was already risen and had vanished from the tomb, as He vanished out of the sight of the disciples at Emmaus, but to show that His resurrection had already taken place. "He is not here; He is risen; come, see the place where the Lord lay."

III. That He arose from the dead. It is fitting that we carefully note the evidence that this is true. There are two classes of witnesses. (1) The soldiers testified that His disciples stole His body while they slept. But their testimony must be ruled out for the following reasons. *a.* It is in evidence that they were affrighted and precipitately fled into the city when the angel descended and rolled away the stone and sat upon it. Matthew says: "And behold there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men." "Behold, some of the watch came into the city and shewed unto the chief priests all the things that were done." *b.* It

is in evidence that they were bribed, and that will rule out their testimony. "And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night and stole Him away while we slept. And if this come to the governor's ears, we will persuade him and secure you. So they took the money and did as they were taught, and this saying is commonly reported among the Jews until this day." *c.* They stated what they could not have known. How could they know what occurred while they slept? How could they know whether friends or foes came while they slept and carried Him away, and that He had not arisen? Their testimony bears the evidence of falsehood on the face of it. Dr. Dick says: "The story, clumsily contrived by the Jewish rulers, contains internal evidence of falsehood. It makes the soldiers confess that they were asleep, and at the same time affirm what they could only have known if they had been awake. If all their senses were closed, how could they know that the disciples had stolen the body? For aught that they could tell, the theft had been committed by some other persons. How could they know that it had been stolen at all? The only fact which they were competent to attest, if they were really asleep, was that when they awoke the stone was rolled away and the body was gone." (2) The friends of Christ testified that He arose from the dead. There seem to have been ten separate appearances of our Lord. *a.* He appeared to Mary, Salome, and Joanna, as

they were leaving the garden. "Jesus met them, saying, All hail." *b.* To Mary Magdalene at the sepulchre. "Touch me not, for I am not yet ascended to my Father." *c.* To Peter. "He was seen of Cephas," when and where we know not. *d.* To the two disciples on the way to Emmaus. "And their eyes were opened and they knew him." *e.* To ten disciples in the upper chamber. The two disciples returned to Jerusalem and told how He had been made known to them in breaking of bread. "And as they thus spake, Jesus Himself stood in the midst of them and saith unto them, Peace be unto you." They were afraid and thought they saw a spirit. He showed them His hands and feet; they handled Him and knew He had flesh and bones; and He ate a piece of broiled fish and of an honey-comb, to convince them that it was He. *f.* Seven days later, He appeared in their midst, the door being shut, and so fully convinced doubting Thomas, that he exclaimed, "My Lord and my God." *g.* Seven days after, He appeared to seven of the disciples on the shore of the sea of Tiberias. Here He gave Peter an opportunity to thrice confess that he loved Him. *h.* To the eleven and probably to above 500 brethren assembled on a mountain of Galilee. *i.* "After that, He was seen of James." *j.* And last, to the disciples at Jerusalem just before His ascension. To these we should add His appearance to Saul on his way to Damascus. Here we have a great cloud of witnesses. There are only three ways of disposing of their testimony. a. That they were deceivers.

But this cannot be. There was every opportunity of detecting their fraud, if they had been guilty. They hazarded everything on behalf of their testimony. A man may be enthusiastic in defence of erroneous beliefs, but who would be willing to die for a fraud known to himself? *b.* That they were deceived. There is no ground for this. He appeared to one, to two, to three, to seven, to ten, to eleven, to above 500 at once. They saw Him by day and by night, near and far away. They talked with Him, ate with Him, handled Him. *c.* That they are credible witnesses. This is the only feasible disposition that can be made of their testimony. There are three considerations that lead us to this conclusion. First: They did not believe in Christ's resurrection themselves at first. The sayings of the women were like idle tales to the disciples. Christ upbraided them for their unbelief. "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into His glory?" "Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Second: It occurred in their own time and place. They had seen and heard and touched Him. "Our eyes have seen, our ears have heard, our hands have handled of the Word of Life." Third: Their number and character put their testimony beyond question. To these He "showed Himself

alive after His passion, by many infallible proofs."

What does the resurrection of Christ establish?

I. It proves the Deity of Christ. The angel, announcing the birth of Christ to Mary, said: "Therefore, that holy thing that shall be born of thee shall be called the Son of God." After His baptism the Father declared from the excellent glory: "This is my beloved Son." On the Mount of Transfiguration the Father again declared from heaven, "This is my beloved Son, in whom I am well pleased. Hear ye Him!" But when He arose from the dead He was declared with emphasis to be the Son of God. "He was declared to be the Son of God with power by His resurrection from the dead." The Jews charged Him with blasphemy, because He claimed to be equal with God, and they condemned Him to death. In His resurrection God judged between Him and them, vindicating His claim and condemning them as murderers. "God hath glorified His Son Jesus, whom ye delivered up." "Ye killed the Prince of life, whom God hath raised from the dead." God hath given testimony to His divinity before all the world in that He raised Him from the dead.

Others were raised from the dead before and after Christ's resurrection. But Christ arose by His own power. "Destroy this temple and in three days I will raise it up. But He spake of the temple of His body." "I lay down My life. No man taketh it from Me; I lay it down of Myself; I have power to lay it down, and I have power to

take it again; this commandment have I received of My Father." This establishes His claim: "I and My Father are one."

II. It establishes the perfection of the atonement and its acceptance with God. According to the covenant Christ died to make the pardon of sin and the restoration of the sinner consistent with and gloriously illustrative of the perfections of God, the stability of the Divine government and the majesty of the Divine law. He arose that He might secure the application of His work to His people. "He died for our sins, and rose again for our justification." The death of Christ and His intercession are inseparable links in the chain of redemption. "It is God that justifieth; who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." We know that God has accepted His penal, vicarious and expiatory death by His resurrection. "If Christ be not risen, then is our preaching vain, and your faith is also vain." "If Christ be not raised your faith is vain; ye are yet in your sins." But Christ has arisen. On the cross He cried, "It is finished," and from the empty tomb the ear of faith hears the echo, "It is finished." "The God of peace," who was angry at sin, but whose anger has been turned away, "has brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant." Because the blood of Christ has been shed and the everlasting covenant ratified by it, "God hath raised Him up

from the dead and given Him glory, that our faith and hope might be in God." Because Christ has been raised, we know that God is well pleased with Him for His righteousness' sake, and well pleased with us in Him. David knew that his sacrifice on Mount Moriah was accepted, and Elijah that his sacrifice on Mount Carmel was accepted, because the fire came down from heaven and consumed them. So God hath given witness to all the world that Christ's death is accepted in that He raised Him from the dead and gave Him glory.

III. It establishes His victory over Satan and the grave. Satan is the god of this world. The whole world lieth in the wicked one. God gave the dominion of the world to man at the beginning. But Satan seduced him and usurped the dominion. Christ came to conquer Satan and rescue His people. The prey shall be taken from the mighty and the captive of the terrible one shall be delivered. Satan was the strong man who kept the house of this world. Christ was the stronger man who bound Satan and spoiled his house. In the death of Christ Satan was defeated. "He spoiled principalities and powers, and made a show of them openly, triumphing over them in His cross." "Through death He destroyed him that had the power of death, that is the devil, and delivered them who through fear of death were all their lifetime subject to bondage." But in His resurrection our Lord proved that He was impervious to all the weapons of Satan. Satan is His captive, though allowed to run at large.

He found in the Roman Pagan Empire a party with which to oppose Christ's kingdom. But in 323 that party was shattered. Then he made war with the Lamb through the Papacy; but that party is disintegrating. Now he is intrenching himself in the secularism of the State and the worldly conformity of the Church, both of which are in league with the Secret Empire. But the time is near at hand when this party shall be shivered. And then Satan will be without a party. To be without an organization is for him to be bound. And when Satan is bound the nations of earth will keep jubilee a thousand years. Christ will take unto Himself great power and reign. In His resurrection Christ declared Himself to be Lord of quick and dead. "O death, I will be thy plague! O grave, I will be thy destruction!" "Fear not, I am He that liveth and was dead, and behold I am alive again for evermore, and have the keys of hell and of death." Christ's resurrection is the seal and pledge of ours. "Now is Christ risen and become the first fruits of them that slept." Just as the harvest follows the first fruits so will our resurrection follow Christ's. "If we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with Him." Christ has conquered death and uses it as His agent to transfer His people to glory until the end. Then shall "death be swallowed up in victory." "The last enemy that shall be destroyed is death." At the last day Christ shall descend with the trump of God and the dead in Christ shall rise first. Then will His risen and glorified

people shout: "O death where is thy sting! O grave, where is thy victory! Thanks be unto God which giveth us the victory through our Lord Jesus Christ." Here will be the consummation of the kingdom of Christ, when death and hell shall be cast into the lake of fire which burneth brimstone forever and forever, and the whole company of the redeemed shall enter into the kingdom prepared for them from the foundation of the world. This is the fruition of the resurrection life.

IV. It establishes His right to rule the nations. Neither Jewish hate, nor the cruelty of the Roman soldiers, nor the power of the Roman government could keep Him from rising from the dead and coming forth from the grave as a conqueror. This is the seal and pledge of the triumph of His kingdom. God said to Him: "Sit Thou on My right hand until I make Thine enemies Thy footstool." The nations must recognize Christ as "the Priest-King upon His throne." The national Reform Association, in seeking to persuade this nation to make a constitutional recognition of God as the Source of all authority, the Lord Jesus Christ as the King of nations, and the Bible as the fountain of all law, is working for the fulfilment of the prophecy:—

"All ends of the earth remember shall, and turn the Lord unto;
All kindreds of the nations to Him shall homage do."

CHAPTER XV.

CHRIST OUR NATIONAL LIFE.

ACCORDING to the provisions of the covenant of grace Christ was to suffer and die and rise again, and appear before the Father as Intercessor to plead the fulfilment of the promises. As a reward for His humiliation the Father exalted Him to the throne of universal dominion and gave Him "the seven Spirits of God." "It is expedient for you that I go away," *i. e.*, by suffering and death—"for if I go not away the Comforter will not come; but if I depart I will send him unto you." Peter said: "Christ was put to death in the flesh, but quickened by the Spirit; by which He went and preached to the spirits that were in prison." The apostle seems to say this: Christ was put to a violent bodily death; as a reward He was quickened spiritually, He was made a quickening spirit, the resources and energy of the Holy Spirit were placed at His disposal, so that He has "the seven Spirits of God," or the Spirit in His seven-fold operations. In the exercise of this Spirit-power He went, through the Apostles, and preached to men in the prison house of sin, and the result was multitudes were converted. On the day of Pentecost 3,000 were converted,

and Peter said: "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which you now see and hear." In the exercise of this Spirit-power He went through the Roman Empire for three centuries, and Paganism went down and Christianity ascended the throne of the Cæsars. In this Spirit-power He went through Germany, France and Switzerland by Luther, Calvin and Zwingle, and through England and Scotland by Wickliff and John Knox, and the result was the great Reformation from Popery. To-day He is going in the exercise of this Spirit-power through India, China, Japan, Africa, Australia, the New Hebrides, the Fiji and Sandwich Islands, by the missionaries, and through England and America by the Christian ministers, and the result is scores of millions are saved, and hundreds of millions have the light of Christian civilization. And He will continue going in this Spirit-energy until all the world has been brought to Christ. But this Spirit is not only the life of the individual believer and of the Church as a corporate body, but the Christian nation likewise.

I. Nations, as moral persons, have a capacity for receiving the Spirit of Christ.

The Spirit is given to individuals to convince them of sin, to reveal Christ to them as Saviour and Lord, to awaken a response to the truth in their hearts, and to persuade and enable them to transmute it into practice. It is thus that Christ becomes the life of the believer, and it is no more he that lives and doeth the work, but Christ's

Spirit dwelling within him. The Spirit leads him to confess his sins with shame and contrition, and to pray for pardon through Jesus Christ. The Spirit awakens in his heart aspirations and longings and yearnings after God which are too deep and too great to be expressed in words. "The Spirit maketh intercession in our hearts with groanings that cannot be uttered." The Spirit determines his inward and outward life. His thoughts, opinions, feelings and preferences, and his outward walk and conversation are prompted by the Spirit. "Be not drunk with wine; but be filled with the Spirit." A drunken man is "full." He is alcoholized. A believer is filled with the Spirit, he is spiritualized in his whole being, soul, body, and spirit. He is a proper instrument of the Spirit.

Now a nation is a moral person. It has a unity and continuity running through generations. It has a character for good or evil. It does right or wrong. It is capable of rights and obligations. Mulford says: "The nation is the work of God in history. Its unity and continuity through the generations is in Him. He is present with it as with the individual person, and this is the condition of its being, as a moral person. Its vocation is from God, and its obligation is only to God, and its freedom is His gift. The transmitted purpose which it bears in its vocation is in the fulfilment of His will. The procession of history is in the life of nations, and in the perfected nation, is the goal of history." Hobbes denied this and maintained that a nation was only a vol-

untary association. Of him Maurice says: "All the ingenuity and courageous dogmatism of Hobbes could not hinder him from appearing awkward and sophistical when he tried to reconcile his theory of society and of government with that which represents God as constituting the family; God as forming the people whom He had delivered from bondage into a nation; God as Himself governing it, whatever subordinate instruments—priests, kings, prophets—He employs; God as preparing them for the manifestation of a Divine kingdom, wherein men should be governed by a Father, be united to each other in a Mediator, by an in-dwelling Spirit." The nation is naturally in rebellion against God. He sends His ambassadors to the nation, as Jonah to Nineveh, calling it to repentance. Along with the message He sends the Spirit convicting the nation of national sins. The nation repents and sues for pardon, as did Nineveh, and God pardons its sins. But the nation can approach God only through Christ. God will pardon sin only for Christ's sake. And the Holy Spirit is given only by Jesus Christ. Hence the resolution adopted by the Senate of the United States in 1863, requesting President Lincoln to appoint a national fast for confession of national sins and prayer for pardon and Divine favor, was suitably expressed: "Encouraged by the assurances of His Word to seek Him for succor according to His appointed way through Jesus Christ." The Spirit reveals to the penitent nation the holy and just and good law of God, and causes the organic people to delight in that law, and say:

"All that the Lord hath said will we do and be obedient." The Spirit reveals to the humbled nation the majesty and glory of the Lord Jesus Christ as the King of kings and Lord of lords, and causes the organic people to say: "Thine are we, David, and on thy side, thou son of Jesse; peace, peace be unto thee and peace be to thy helpers; for thy God helpeth thee." By the Spirit the character of the nation is formed and its life in history determined. Mulford says: "As the nation is called to be a power in history, it is in the realization of its being the Christian nation. It is this in its necessary conception. It has not in its option the alternative to determine whether it shall be, but yet shall or shall not be this, but its necessary realization is the Christian nation. And conversely, as history is in its development the realization of a moral order, it is only as the nation acts in and for that order that the nation has its being in history. It is thus that its freedom has been wrought in the power of the redemption, and its renewal in the power of the resurrection. In other words, the only completion of the State is in the Christian State, and it is as a power in history, which is the redemptive life of humanity, that it has its vocation and its destination."

II. Christ, as King of nations, gives His Spirit to the nation.

In Rev. 5: 6, John says: "I beheld, and lo, in the midst of the throne and of the four beasts, in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes,

which are the seven Spirits of God sent forth into all the earth." Christ is the Lamb. He sits upon the Father's right hand. He has received the Spirit in all the fulness of the Godhead. By this Spirit He rules the nation. He sends Him forth into all the earth in His seven-fold operations, ruling in infinite wisdom, always choosing the best means for the best ends, and in Divine power, causing His counsel to stand and doing all His pleasure.

The Jewish nation rejected Christ as their King. They said: "We will not have this Man to reign over us." "Away with Him; crucify Him." And when He sent His Spirit, they rejected Him, they grieved Him, they resisted Him, they quenched Him. The Spirit departed and the nation perished. "Judah, when the life of the nation was dying, and its calling was forgotten, and its unity broken in the assumption of the sects and the pretension of the parties, and it was to reject in its royal line One who came to it as the eternal King and Priest and Prophet of humanity, who wept over its capital at the vision of its approaching desolation, is no longer a power in history, and the people pass from the gates of its immortal city, not yet returning again. It is scattered over the world, and among nations is as no nation. The days come to them as to the stranger, and their path through distant lands is marked by persecution." In 323, when Constantine came to the purple, and Rome Pagan became Rome Christian, the nation was baptized with the Holy Ghost. It was prepared to serve and honor Christ, the King of

nations. But Satan came in and stole away the nation's birthright. He persuaded the Church that she, as the Spiritual Kingdom of Christ, had a monopoly of the Spirit's presence and operations, and that the nations are only secular corporations, to be dominated by the Church and ruled by her with an iron rod. Here arose the Roman Catholic Hierarchy, the hoary-headed foe of civil and religious liberty. She is the ally of despotism, the mortal foe of free government. Ask Italy! Not to mention Dante's sad and bitter protest, a recent writer answers: "The Papacy has been the elemental, implacable foe of Italian unity. It never would permit a powerful native kingdom to unite Italy." Machiavelli, who inscribed his "History of Florence" to Clement VII., says: "All the wars that were brought upon Italy by the barbarians"—that is foreigners —"were caused mainly by the Popes, and all the barbarians who overran Italy were invited in by them. This has kept Italy in a state of disunion and weakness." Ask France! And M. Guizot answers that "since the long-drawn battle of Boniface and Philip the Fair, it has been a life-and-death struggle with the so-called clerical party, which is always allied with secession." Ask England! And Gladstone answers: "From the Tudor age it has been a battle with the great red dragon." Ask Bismarck! And he points to the triple Alliance of Germany, Austria and Italy, dominated by the clerical or ultramontane party, and sustained by a military organization that could sweep Europe in a few days; and only held in

check by the dual Alliance of Russia and France, and which matches them in force of arms. Ask the United States! And she points to the Encyclical of December 6, 1864, in which Pius IX. claimed the exemption of the clergy from the authority of secular tribunals and asserts a divine sanction in "refusing to permit their cases to be subject to the judgment of the latter." He also asserts that "rulers are subject to the Church," and even that "in the State, internal municipal laws are involved in the same subjection." And where the laws of the State conflict with those of the Church, the latter are to be obeyed, the former disobeyed. This is treason. Our public school system is the glory of our Republic. By it the youth are trained to be loyal citizens. But Rome is the enemy of our public schools and seeks to manipulate and destroy them. The Stillwater, Faribault, and Riverside experiments are the sword-point which Rome would thrust into the heart of the system. Their purpose is not hidden. At the Baltimore Lay Congress, Edmund F. Dunne said: "Why should the State ask for the child? What can it do with it? It cannot educate it! It has no power in that direction. In man there is only body and soul, and you cannot teach a child even the multiplication table by a godless teacher, in a godless school, with godless surroundings, without hurting the soul." Here is Rome's policy. She unites with infidelity in driving the Bible from our schools, and then anathematizes them because they are godless. Dr. McCarthy, a Boston Catholic, says: "The State

has no right to teach, no right to educate." Bishop McQuaid said: "The State has no right to educate; and when the State undertakes the work of education, it is usurping the powers of the Church." *The Catholic Review* says: "We deny, of course, as Roman Catholics, the right of civil government to educate; for education is a function of the spiritual society, as much as preaching." These declarations show the attitude of Rome. They would destroy our public-school system, blindfold the nation, put a hook in her nose and lead her to the Vatican and bind her to the Papal throne as a tool and servant of the Pontiff. But this is not to be. The Spirit of Christ directed the Reformers to America and guided them in setting up our free government. He brought about the abolition of human slavery. He gave us the Christian Sabbath and our Christian civilization.

The Pilgrim Fathers sounded the key-note of our national history in their charter of Plymouth Rock. "For the glory of God and the maintenance of the Christian faith. In the name of God. Amen." In the Convention that framed our national Constitution, Franklin said: "We have been answered in the sacred writings that, 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also firmly believe this, that without His concurring aid, we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall become

a reproach and a by-word down to future ages." President Washington said in his first inaugural: "No people can be bound to adore the hand which conducts the affairs of men more than the people of the United States." President Jefferson closed his inaugural thus: "I shall need, too, the favor of that Being, in whose hands we all are, who led our fathers as Israel of old from their native land and planted them in a country flowing with all the comforts and the necessaries of life; who has covered our infancy with His providence, and our riper years with His wisdom and power, and to whose goodness I ask you to join in supplications with me." President Lincoln, in his second inaugural, recognized God's righteous judgment in the War of the Rebellion. Similar recognitions have been made by each succeeding President. The Spirit is guiding our history.

He led to the organization of the National Reform Association, which secured the introduction, in both Houses of Congress, of an amendment recognizing Christ as the reigning Mediator. And He will very soon lead the people to adopt such an amendment to the national Constitution as will suitably recognize God as Sovereign, Christ as King and the Bible as the fountain of law. And then, by these truths, held up as an object lesson before the nations, all lands shall be brought by the Spirit to bow to Christ's sceptre. "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

III. By His Spirit Christ governs the nations.

On the day of Pentecost Christ gave His Spirit to His apostles, infallibly guiding them in proclaiming the truth as it is in Jesus, organizing the Church, furnishing her with officers, laws and censures by which He visibly governs her, and appointing the ordinances of Divine grace. The apostles still live in the Church in their messages and apostolic order. They are sufficient as a channel of the Holy Ghost. And through them the Spirit will continue working until all the redeemed have been united as one body. "And He gave some apostles, and some prophets, and some evangelists and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, *unto a perfect man*, unto the measure of the stature of the fulness of Christ." So Christ gave His Spirit to the nations. "In the new ages, the ages of Christ and His coming, the nations have existed in the historical Christian development. The formative principle of their life has been derivative from the Life." "The Christ is called the only King, the Deliverer, in obedience to whom the freedom of the individual and the nation consists. And as there has been in nations the recognition of the Christ as the King, there has been the foundation of a national life, and the unity in which alone the divisions of the race are overcome." "The nation is to work in the realization on the earth of His kingdom, who is the only and the eternal King. It becomes then no more the

kingdom of this world, but the kingdom of Him whose reign is of eternal truth—the reign in which in the realization of personality, there is the freedom of man."

"The goal of history is in the fulfilment of the highest political ideal. It is the holy city; it is the new Jerusalem, the end of the toil and conflict of humanity. It is toward it that the nations, move in the fulfilment of the life of humanity. It is written of the holy city, 'They shall bear the glory and honor of the nations into it.'" "The conflict of the ages of humanity is closed. The battle is ended in the eternal triumph. The humiliation has passed into the glorification of the Son of Man, and in that eternal relationship with the Father and the Spirit there is for humanity the realization of that glory which He, who is the Son of God, had before the world was. The nation is to work as one whose achievements passed beyond time, whose glory and honor are borne into the eternal city. It is not here that it may look for its perfect rest. It has an immortal life. It is no more a kingdom of this world, but it is formed in the realization of the redemptive kingdom of Christ. The leaders and the prophets of the people can only repeat the ancient lesson. 'He is come, and unto Him shall the gathering of the people be.'"

CHAPTER XVI.

CHRIST'S GOSPEL TO THE NATIONS.

"ALL power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." (Matt. xxviii. 18–20.)

In the Song of songs, "The Shulamite" represents the Church in her corporate character, as the organic body of Christ. "The Daughters of Jerusalem" signify believers considered as individuals. In Matthew's Gospel we have the Church's commission to "the nations" as organized bodies. In Mark the message is addressed to individuals, "to every creature in all the world."

The prophets were sent as the ambassadors of the King of kings to the nations. The Lord said to Jeremiah: "See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." So the Gospel ministry is to say to the great nations and mighty rulers of the earth: "Now, then, we are ambassadors for Christ: as though God did beseech you by us, we

pray you in Christ's stead, Be ye reconciled to God."

I. *The power to commission His ambassadors to the nations originates in the authoritative investiture of Christ with royal prerogatives.*

By the "decree" of Jehovah, Christ was formally appointed King in the councils of eternity, when the covenant of grace was ratified. "I was set up (appointed) from everlasting." In the Garden of Eden He appeared and announced to the guilty pair that He would tread upon the neck of their destroyer as a conquering hero. "The seed of the woman shall bruise the serpent's head." In the fulness of time His appointment was publicly acknowledged in the unction of the Holy Spirit, who descended upon Him in the form of a dove. "God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." The authority with which He was thus invested made all His garments to "smell of myrrh and aloes and cassia, out of the ivory palaces." But it was in His coronation that His regal power was openly and formally recognized. Then "he sat down on the right hand of the Majesty on high," "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come," "a sceptre of righteousness" was placed in his right hand, "a crown of pure gold" was set upon His brow, "thousand thousands ministered unto Him, ten thousand times ten thousand stood before him." His "chariots were twenty thousand, even thousands of angels;" on His vesture

and on His thigh a name was written: "King of kings and Lord of lords," and the whole universe is made to ring with the loud acclaim: "Worthy is the Lamb!" By virtue of this universal mediatorial dominion Christ commissions His ambassadors to enter the public domains of all nations, and call upon them to submit to His authority. Satan, the god of this world, had taken unlawful possession of the nations. He held them as his possession. When Christ came he shouted: "Shall the prey be taken from the mighty? Shall the captive of the terrible one be delivered?" Satan was the strong man who kept the house. Christ was the stronger than he who came and bound him with the cords of the law fulfilled, and spoiled his goods. And He authorized His servants to go and take possession of these goods. In 1812 the King of England invaded the territory of the United States. The people were called to arms and he was driven back in inglorious defeat. He had no right here. But in the Sepoy Rebellion of India in 1857, Queen Victoria sent her viceroy, who offered amnesty to all who would lay down their arms and submit to her sceptre, while those who refused were to receive no quarter. This she had a right to do, because they were in rebellion against just and legal authority. Christ, in thus commissioning His ambassadors, is only providing to make reprisals from a kingdom that had withdrawn allegiance from its legitimate sovereign, and erected the standard of rebellion in the earth; and He has received authority to subdue the rebellious and to rule in the

midst of His enemies. Without granting the kingship of Christ over the nations, His special kingdom, which "is not of this world," would "take its rise in usurpation, and its claims would be maintained at the expense of the law and order." Cortez had no right to lead his conquering companions into Mexico. Napoleon had no right to enter Egypt. England had no right to make war upon Afghanistan. But the Lord Jesus Christ has a *perfect right* to lead His armies into all the nations of the earth, and demand submission, because He has been commissioned by the Father. "And He shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I have received of My Father."

II. *Christ's mediatorial dominion is spiritual, and gives efficiency to this commission.*

The kingdom of Christ is not earthly and temporal, but spiritual and eternal. "My kingdom is not of this world." It is spiritual in its origin, "the kingdom of heaven;" in its subjects, "ye are not of this world;" in its laws, "the law is spiritual;" in its end, "the kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost;" and in its administration, "not by might, nor by power, but by My Spirit, saith the Lord." Its officers are spiritual, for they are clothed, not with magistratical, but ministerial authority. They bear not the "sword," but "the keys of the kingdom of heaven." Its army is spiritual, "good soldiers of the cross of Christ." Its weapons of warfare, offen-

sive and defensive, are spiritual, "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." And its sphere is the heart and conscience, "the kingdom of God is within you."

But we are not to suppose from this that the dominion of the reigning Mediator is limited to His covenant people. His kingdom is in the world, though not of it, and is capable of being affected favorably or unfavorably by earthly and temporal powers; therefore He has been made "Head over all things to His Church." His dominion extends from the roofless heavens to the bottomless pit. And this universal dominion is spiritual. We read that "the Spirit was not yet given, because Jesus was not yet glorified." The full measure of the Spirit was not given until Christ had suffered. "He was put to death in the flesh, but quickened by the Spirit." This seems to mean, He was put to death bodily, but quickened spiritually. As a reward for suffering and death, He received the resources of the Spirit's energy and influence. He was made a quickening Spirit. The Holy Spirit is His as a purchased gift. As the exalted King He gives the Spirit. He said: "It is expedient for you that I go away, for if I go not away the Comforter will not come; but if I depart, I will send Him unto you." When the Spirit descended, on Pentecost, Peter said: "Christ hath shed forth this." The first gracious work of the Spirit is "to convince the world of sin," and Peter said: "Him hath God exalted with His right hand to be a

Prince, and a Saviour, for to give *repentance* to Israel."

But the operations of the Spirit are twofold, natural or common, and gracious. The latter are limited to God's people, the former are universal. In the beginning He brooded upon the face of the deep, reducing chaos to the cosmos. He beautified this earth and garnished the heavens. Vegetable and animal life was created by Him. He breathed into man's nostrils the breath of life, and man became a living soul. He gave Bezaleel wisdom and understanding to devise all manner of cunning work in gold and silver and brass. He gave Socrates, Plato and Aristotle their profound thoughts. The genius of Homer, Virgil, Dante and Shakespeare is from Him. Alexander, Cæsar and Napoleon received their military courage and skill from Him. Fox, Pitt, Cromwell, Adams, Webster and Sumner received their statesmanship from Him. The conquests of the Chaldean, Medo-Persian, Grecian and Roman Empires, resulting in universal empire, were the Spirit's preparation of Christ's way. He stirred up the barbarian hordes of the North to overrun and destroy the Roman Empire. He broke the night of the "Dark Ages," by the Crusades of the eleventh and twelfth centuries. He led to the formation of the triple alliance between Germany, Austria and Italy, holding Russia in the east and France in the west at bay. He will break the alliance and blood may flow to the horses' bridles. He led to the discovery of America, and the setting up of the Republic. He leads men to discover

the resources of the earth, gold and silver, and brass and iron, and coal, and oil, and gas. The invention of the mariner's compass, of printing, of the steam-engine, the electric dynamo, telegraph and telephone, are the operation of the Spirit. He touches the hearts of kings and emperors, and the gates of every land are opened to the missionaries. The abundant harvest is His blessing. The famine is the withdrawal of His energy. The pestilence, the plague, the tornado, earthquake, fire and war, are due to the withdrawal of His almighty restraining power, allowing the forces of evil to work their work for a time. Everything good and true and beautiful, the social, political and national order of the world, are due to the Spirit. All evil is the result of His saving, protecting, quickening power being temporarily and partially stayed.

But all these operations of the Spirit are subject to the authority of the King of kings. When there were so many conversions in the Roman Empire that it would have collapsed had the Christians been removed, and when, by the victories of Constantine, Paganism went down, and Christianity ascended the throne of the Cæsars, "Christ shed forth this." In the First Reformation, when the truth proclaimed by Luther, Calvin and Zwingle shook every throne of Europe and the Vatican at Rome, "Christ shed forth this." To-day the Spirit descends upon Germany, England and America, and they control the civilization of the world. "Christ hath shed forth this." By and by the Spirit will be given without

measure, and the kingdoms of the world will become the kingdoms of our Lord and of His Christ. "Christ will shed forth this."

III. *The nations, in their corporate character, as moral beings, are subjects of this commission.*

Historians and political philosophers recognize the fact that a nation is a moral personality, having reason, will and conscience; a unity and continuity running through the generations; capable of rights and obligations, and having a character for good or evil, as pronounced as the individual. They speak of "national faith," "national honor," "national integrity." A nation contracts a debt, and may not repudiate. The crimes of one generation are visited upon those following. What is more common in Scripture than "ungodly nation," "hypocritical nation," "wicked nation," and "holy nation," "righteous nation," "godly nation"? The Roman could stigmatize the Carthaginians with "Punic faith." And the embittered poet spoke of "Perfidious Albion." The great English poet and statesman, Milton, said: "A nation ought to be one huge Christian personage, one mighty growth of an honest man, as big in virtue as in body." A nation can proclaim a fast and keep it. A nation can call for a day of Thanksgiving and observe it. A nation can observe the Sabbath by stopping the whole machinery of government, including the mail service, compelling the cessation of common labor by individual and corporation, and leaving its people free to "spend the whole time in the public and private exercises of God's worship, except so

much as is to be taken up in the works of necessity and mercy." A nation can repent and confess its national sins, as did Nineveh. A nation can swear allegiance to the Lord Jesus Christ, and enter into covenant with Him, pledging itself to suppress all open and public violations of the precepts of the Decalogue, and to encourage the people in virtue, morality and integrity—"a terror to evil doers and a praise to them that do well." A nation can receive the Holy Spirit in its corporate capacity fitting it for the duties of its sphere, just as the Church receives Him in her corporate capacity, fitting her for the duties of her sphere. Hence we read: "He shall sprinkle many nations." If we take another reading the sense is even stronger. "As many individuals were astonished at His humiliation, so shall His exaltation cause many nations to leap for joy." This is the Spirit's blessed work, showing Christ to the people. In the 72d Psalm, one of the effects of Christ's dominion over the nations is: "He shall come down like rain upon the mown grass." In the 110th Psalm, after stating that Christ was exalted to the Father's right hand, it is added: "Thy people shall be willing in the day of Thy power." This is the organic people. In the 133d Psalm the Spirit is compared to the dew descending upon the divinely constituted Church and State. "Zion hill" represents the Church. Mount Hermon stands for the State.

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for-

evermore." When the Jews returned from Babylon and were rebuilding the temple and establishing the civil order, the prophet Zechariah encouraged them: "It is not by might, nor by power, but by My Spirit, saith the Lord." Baptism is the symbol of the anointing of the Holy Ghost in the new economy. Hence the commission reads: "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." When a nation swears allegiance to Christ, and destroys the liquor traffic, prohibits Sunday mails, Sunday trains and Sunday newspapers, puts an end to speedy and easy divorce, and exalts those who fear God to positions of honor and trust, the Holy Spirit descends. "He shall baptize you with the Holy Ghost and with fire." The organic people, the nation, receive the same kind of Baptism of the Spirit, in that sphere, as the Church, the corporate body of Christ, receives in her sphere.

IV. *The proclamation of His crown rights and royal prerogatives is the instrument through which the Spirit operates in national regeneration and sanctification.*

The prophet Ezekiel was sent to the valley of vision. It was full of bones, and they were very dry. He was commanded to prophesy. And he preached: "O ye dry bones, hear the word of the Lord!" A noise was heard, bone came to his bone, and flesh and sinews came upon them, but there was no life in them. Then he prophesied to the winds—the Spirit: "Come, O breath, and breathe upon these slain that they may live!"

And they "lived and stood upon their feet, an exceeding great army." These bones represented the house of Israel, and their resurrection the national restoration of God's people. The Spirit performed this miracle through the preaching of the word of the Lord. The question is asked, "Why is the Church's prophesying so inefficient in these latter days?" The Church has been in the Reformation Period now four hundred years, and yet only a small part of "the land" has been taken for Christ. Out of nearly 1,500,000,000 in the world, 1,000,000,000 have never heard of Christ. This is called the "age of Missions." The Church has done much in translating the Bible into various languages and dialects, multiplying and distributing copies, and sending missionaries to the perishing. But the fact remains, that while the Church has gained 3,000,000 converts from the heathen world in the past century, the heathen world has increased 300,000,000. And among all the nations only three can lay any sort of claim to be "Christian nations," viz: England, Germany and America, and they are so loaded with popular vices and crimes as to make the title a misnomer. Why is this? I answer: 1. *The Church needs purifying.* The Church is wedded to the world. The saloon is an institution of Satan. Church members vote to legalize it. The lodge is a department of the kingdom of darkness. Church members, officers and ministers are in the lodge. Sunday trains and the Sunday newspaper are worldly. Church members own and use both. A political body that accepts authority under a

constitution that ignores the authority and law of the King of nations is guilty of political atheism. Church members are identified in such political action. And until the Church purges herself of these violators of God's law by discipline, she will not receive that measure of the Spirit that is necessary to the saving of the nations. 2. *The Church does not preach a full Gospel.* The prophetic office of Christ is proclaimed, and men accept of the revelations of His Word and Spirit to make them wise unto salvation. Christ is proclaimed as Priest, to atone for our sins, and make intercession for us before God. But how few proclaim Him a King. There is an ominous silence respecting His regal office. And here is the explanation of the slow progress of the Church's work. Let Christ be proclaimed King over all the earth; King in our hearts and lives, in our homes, schools and markets, in money and commercial exchanges, in city councils, legislatures and Congress, in State and National Constitutions; let Him be proclaimed King of nations as well as King of saints, and that the nation and kingdom that will not own Him shall perish; then the Spirit will be "shed forth," and "a nation will be born in a day."

V. *The Church that proclaims a full Gospel will refuse to have political fellowship with any nation that disowns our Saviour-King.*

Here the Reformed Presbyterian Church stands alone in the sisterhood of Churches. She has maintained the duty of political dissent from immorally constituted civil governments from her

birth in Scotland to this day. It is the only way in which we can free ourselves from responsibility for national rebellion against the King of kings. It is the most powerful remedy that we can apply to political atheism. Thus the ambassadors for Christ free themselves from complicity for the sins of the nation, and place themselves in a position to make their message most effective.

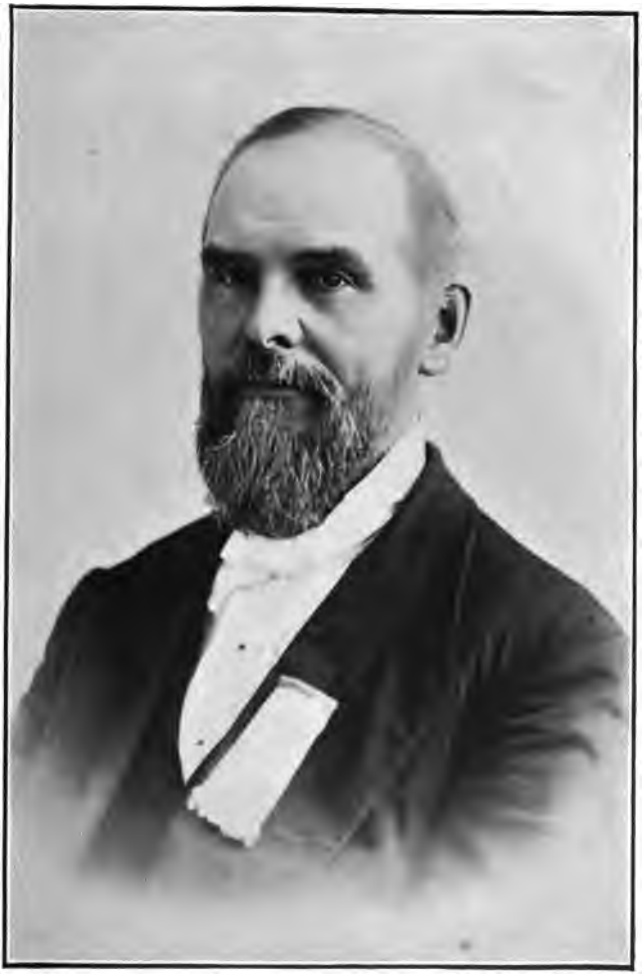
The National Reform Association was organized thirty years ago to unite the friends of Christ in a co-operative effort to bring this nation to the feet of her King, by making a Constitutional recognition of His authority and law. November, 1893, the greatest convention in its history was held in Allegheny, Pa. The interest reached a white heat. The resolutions adopted most wisely connect every leading reform of the day with the law of Christ, and at last sum up all by affirming the necessity of a recognition of Christ's claims in our National Constitution to make these efficient. The Association furnishes the Covenanter Church a strategic opportunity to declare the truth respecting Christ's crown and sceptre and throne.

The question is raised: "Should Covenanters make political dissent a part of their message?" I should say, yes. It is the legitimate application of the doctrine of Christ's Kingship over the nations. It is a liberty I have always used as I had occasion. "Wisdom is profitable to direct." Our National Reform brethren of other churches say in public meetings, that *voting* is the way to bring about this reform. Why should I be de-

prived of the privilege of saying, that political dissent is the true remedy? It is self-evident that every Covenanter should feel at perfect liberty to declare the whole truth on the National Reform platform. There is nothing in the constitution of that body to prevent it. Duty makes it imperative. But to talk of our Church withdrawing from a movement which has for its original and avowed purpose the very object we seek, and the accomplishment of which would remove the ground for our political dissent, is surely the height of unwisdom. Let no such thing be thought of. We all believe in National Reform as provided in the National Reform Association. Let us push that. We all believe in our political dissent as the only position that can make our message efficient. Let us press that upon the consciences of all Christian citizens. Let our ministers publish it in every paper, secular and religious, within their reach. Let them proclaim it from the platform of every meeting they can attend, as the application of their message respecting Christ's royal claims. We are not divided. We are one. Let us go forward as one company.

"By this our covenant we have bound ourselves not to incorporate with the government until it acknowledge and honor our Lord, and have given our pledge that we will labor to the extent of our ability for this reform, until it be effected.

"In Independence Hall forty-six men laid the foundation of this nation in the bill of human



A. M. MILLIGAN, D. D.

rights they gave to the world, and which they pledged their fortunes, their sacred honor and their lives to maintain. Here, one hundred and forty-four men have given to the world a proclamation of the rights of God and the claims of His Christ, and our covenant engagement to maintain them at every sacrifice." *

* Rev. A. M. MILLIGAN, D.D. Sermon before the Reformed Presbyterian Synod, on the occasion of taking the American Covenant in Pittsburgh, Pa., 1871.

CHAPTER XVII.

CHRIST AND THE NATION.

THE nation should make a constitutional recognition of God as the Source of all authority, the Lord Jesus Christ as the divinely-appointed Ruler of nations, the Bible as the fountain of all law, and of the true Christian religion. This is our first and highest duty.

I. It will bring the Constitution into harmony with the history, character and life of this nation.

Dr. Scovel, in his address at Pittsburgh, gave a very striking résumé of the decision of the Supreme Court of the United States by Justice Brewer in the Alien Contract Labor Law Case (Feb. 29, 1892): "The court declares that the law could not be operative in the case under consideration (that of a minister brought over to New York), on this broad ground: 'No purpose of action against religion can be imputed to any legislation, State or national, because this is a religious people.' In sustaining this ground the court says: 'This is historically true. From the discovery of this continent to the present hour there is a single voice making this affirmation.'

Then the commission to Christopher Columbus is cited, followed by the first colonial grant made to Sir Walter Raleigh by Queen Elizabeth in 1584, and that by the first charter of Virginia, granted by James I., in 1606, and this by the affirmation that language of similar import may be found in the subsequent charters of that colony from the same king in 1609 and 1611, and the same is true of the various charters granted to the other colonies. In language more or less emphatic is the establishment of the Christian religion declared to be one of the purposes of the grant.

"Coming to acts of the colonists themselves, the learned justice begins with the celebrated compact of the Mayflower (1620), continues with the fundamental orders of Connecticut (1638–9), establishing an 'orderly and decent government according to God,' and closes with the charter of privileges granted by William Penn to the province of Pennsylvania in 1701.

"Nearing the present time he quotes three of the four striking references and appeals to the Supreme Being made in the immortal Declaration of Independence, and then examines the constitutions of the various states, finding in them a constant recognition of religious obligations. 'Every constitution of the forty-four states contains language which, either directly or by clear implication, recognizes a profound reverence for religion and an assumption that its influence in all human affairs is essential to the well-being of the community.' The Federal Constitution, it is noted, possesses its first amendment, and the

provisions of excepting 'Sunday' from the President's ten days of deliberation over bills sent from Congress. The court affirms that 'there is no dissonance in these declarations. There is a universal language pervading them all, having one meaning. They affirm and reaffirm that this is a religious nation. These are not individual sayings, declarations of private persons. They are organic utterances. They speak the voice of the entire people.'

"Approaching then the formal decisions of courts, the opinion says: 'While, because of a general recognition of the truth the question has seldom been presented to the courts, yet we find that in Updegraph *v.* the Com., 11 Serg. and R. 394,400, it was decided that Christianity, general Christianity, is and always has been a part of the common law of Pennsylvania. . . Not Christianity with an established Church and tithes and spiritual courts, but Christianity with liberty of conscience to all men.' Then the equally famous decision of Chancellor Kent is quoted (in People *v.* Ruggles Johns. Rep, 290, 294, 295), establishing the fact that the government is not neutral as toward all religions, because the 'case assumes that we are a Christian people, and the morality of the country is deeply engrafted upon Christianity and not upon the doctrines or worship of those impostors, (Mahomet and the Grand Lama are referred to). The well-known Girard will case is also cited, and the affirmation quoted that 'the Christian religion is a part of the common law of Pennsylvania.'

"Passing next to the 'view of American life as

expressed in its laws, its business, its customs and its society,' the justice finds 'everywhere a clear recognition of the same truth.' 'Among other matters,' he says, 'note the following: The form of oath universally prevailing concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions with prayer; the prefatory words of all wills, 'In the name of God, Amen;' the laws respecting the observance of the Sabbath, with the general cessation of all secular business and the closing of courts, legislatures and other similar public assemblies on that day; the churches and church organizations which abound in every city, town and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations with general support and aiming to establish Christian missions in every quarter of the globe. These and many other matters which might be noticed add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation." Thus the opinion closes impressively a cyclus of evidence not easy to gainsay. And it is the highest judicial authority in the land. The written constitution ought to reflect the moral character and purpose of the nation. The amendment is necessary.—Decision *obiter dictum* of the Supreme Court of the United States, delivered by Justice Brewer, in the Alien Contract Labor Law case, anent the Trinity Church Minister brought over from Europe, Feb. 29, 1892.

II. It will bring our written constitution into harmony with our unwritten or vital constitution.

We distinguish between the vital and written constitution of a nation. The vital constitution is the life and character of the nation. You pass through a Mohammedan country, and everything you see, the language, manners, laws, mosques, all bear the stamp of the false prophet. It is a Mohammedan nation. Its unwritten or vital constitution is Mohammedan. You pass through a Pagan nation and study its temples, language, customs and laws, and all bear the stamp of Paganism. It is a Pagan nation. Its vital constitution is Pagan. So you study the language, customs, laws, institutions and pursuits of a Christian nation, and everything bears the stamp of Christianity. It is a Christian nation. The written constitution is simply the translation into legal language of the vital forces of the nation. So that a Mohammedan nation will make a Mohammedan constitution, a Pagan nation will frame a Pagan constitution, and a Christian nation *ought* to adopt a Christian constitution. "The constitution of the political people has a twofold character: there is a real and a formal constitution. The one is the development of the nation in history—the historical constitution; the other is the formula which the nation prescribes for its order—the enacted constitution." "The formal constitution must correspond to the real."—Mulford: "The Nation," pp. 144–147.

III. It would conserve public rights. The nation that does not recognize the Divine rights will soon

disregard human. In our Gulf States, the 14th and 15th amendments are not recognized. There is a missing link in the Constitution. This Christian amendment would make these operative. Joseph Cook says: "I believe in States' rights, but not in going over Niagara." It is said the general government has no power to interfere and protect the colored people against lynching. If it has not the power, it ought to. It was said the government had no power to interfere in the riot of New Orleans, in which the Italians were slain. But the goverment had to pay an indemnity to Italy. If the government must pay an indemnity, it ought to have the power to punish the crime. This amendment will secure it. Utah is admitted to Statehood. Both parties were willing. As twenty-one out of twenty-six counties are priest-ridden and polygamous, the State will elect polygamists to Congress. This amendment would forestall that national disgrace. Both Houses of Congress voted to close the gates of the World's Fair on Sabbath. But the courts kept them open. This amendment would save all such moral legislation from inglorious defeat.

IV. The influence of the Constitution upon the nation would then be for good and not for evil.

The call for the Philadelphia convention, Jan. 18, 1871, emphasizes this: "There is no political document so all-important to the American statesman and the American citizen as the Constitution of the United States. All laws, all customs, all forms of administration are shaped by it. Everything in any State, corporation, or business that

affects a citizen in the remotest degree as to "life, liberty and the pursuit of happiness" is tested by it, and stands and works only as it agrees with it. Year by year its moulding power is felt. The President, the Congress and the courts are coming more and more into evident agreement with what is there written. Our statesmen and our whole people are learning their Americanism, as to its letter and spirit, from that great instrument. This is as it should be. This was intended from the beginning.

But, at the same time, it is a serious matter if that Constitution should be found wanting in any principle or any matter of fact. The deficiency will, in due time, work mischief. Error in the Constitution will work as powerfully as truth, and what is left of it may one day be formally declared un-American. And one such serious matter there is; one unnecessary and most unfortunate omission. God and Christianity are not once alluded to; although the Constitution is itself the product of a Christian civilization, and although it purports to represent the mind of a Christian people, who, in all their State constitutions, had made explicit reference to both God and religion. Hence it is that all the laws of this country in favor of Christian morality are enacted and enforced outside the Constitution. They rest only upon the basis of what is called common law. We have, strictly, no oath, no law against blasphemy, Sabbath-breaking or polygamy, that has any better foundation. And, as matters seem to be going, it will soon be discovered and decreed

that common law is only another name for custom, which has no binding force. And then where are we? In atheism, corruption and anarchy."

Let our Constitution be Christianized and the tide is changed. Instead of making for evil, it makes for good. A new force will be introduced into our Republic. A new life will be infused in the veins of our nation. Our nation will be incorporated as a moral subject of the mediatorial government of King Jesus. "Blessed is the nation whose God is the Lord."

Joseph Rabinowitz, a Russian Jew, a lawyer, scholar, philanthropist, and student of the Old Testament Scriptures, was converted ten years ago. Prof. Delitzsch thinks his is the most remarkable conversion since Saul of Tarsus. He said: "Our Jewish bankers, with their millions of gold, can do nothing for us; our scholars and statesmen, with all their wisdom, can do nothing for us; our colonization societies, with all their influence, can do nothing for us; our only hope is in our Brother Jesus, whom we crucified, and whom God raised up and set at His own right hand."

V. It is an act of homage which the nation owes to the King of kings.

The English Parliament arranged to have one of their princes born in Wales, that this province might be bound more closely to the English throne, so the successor to Queen Victoria will be "the Prince of Wales." God's Son was born in this world, of a virgin mother, that His people

might be drawn more closely to Him. "The Word was made flesh and dwelt among us." In 1777 a French prince, Lafayette, only twenty years old, fitted out a ship at his own expense, and crossed the sea, and offered his services to the American Congress. He asked to serve as a private, without pay. He served to the end of the Revolution as a general and returned home. In 1824 he came back and spent a year visiting the twenty-four states, and Congress voted him $200,000 and a township of land, in token of their gratitude. Christ came and conquered our enemies and took the spoil. In token of our gratitude we say: "Thine are we, David, and on thy side, thou son of Jesse." "We love Him because He first loved us."

General Washington led the American armies to victory in the Revolution and the people manifested their gratitude by twice making him President. General Grant led the Union forces to victory in the late war, and the people discovered their appreciation by twice honoring him with the chief magistracy. Jesus Christ has led our nation from the beginning of her life in history. Let us indicate our gratitude by placing on His brow the crown of national allegiance.

VI. It is a needed example for the nations.

The eyes of the nations are upon America for a model of free government. That is a providential call to set before them a perfect pattern, the true Christian State.

Letter to the Judiciary committees of the Senate and House of Representatives at Wash-

JOSEPH COOK.

ington, D. C., on behalf of the Christian Amendment to the U. S. Constitution, read at the hearing, March 6 and 7, 1894:—

BOSTON, *March* 1, 1894.

There are four facts as to which there can be no dispute in the proposed congressional hearing on the subject of God in the Constitution.

1. The Declaration of Independence recognizes the Creator as the source of human rights and of the just authority of all governments. The Declaration is one of our most important guides in the interpretation of the Constitution. Charles Sumner used to claim that the promises and principles of the Declaration are virtually a part of our national compact.

2. Forty states have constitutions recognizing God quite as explicitly as the Declaration does; or more so.

3. Our national coinage bears the words—"In God we trust."

4. The Supreme Court in 1892 decided in so many words that "this is a Christian nation."

All the principles covered by these four great precedents, I, for one, should rejoice to see incorporated in the national Constitution.

Yours truly,

JOSEPH COOK.

In 1869 the synod of the R. P. Church adopted a report on National Reform by Rev. J. R. W. Sloane D. D. which says:—

Resolved, 1. That . . . this nation has steadfastly refused any acknowledgment of the authority of God, of His Son, or of His law; . . . .

2. That . . . the astounding growth of political corruption . . . is the natural fruit of a Constitution which ignores the foundations of all political morality.

3. That such a Constitution cannot be accepted and approved by any Christian people without sin. We hold it to be the duty of every citizen of this nation to maintain an active dissent by refusing to incorporate with a government thus constituted. This we hold to be not only the course of rectitude, but THE ATTITUDE OF POWER. In no other way, we are persuaded, can the slumbering conscience of the nation be aroused, and a public sentiment developed which shall, with God's blessing, accomplish in this land a thorough civil reformation.

CHAPTER XVIII.

CHRIST AND THE CHRISTIAN CITIZEN.

REFORMED Presbyterians occupy a position of political dissent from the governing body of this land. We hold it our duty to "be ready always to give an answer to every man that asketh a reason of the hope that is in us." What do we mean by political dissent?

1. It is not rebellion. The ten tribes rebelled against the house of David when Solomon's son refused to grant them a redress of grievances. Our covenanting fathers in Scotland took up arms against Charles I. when he wickedly invaded the courts of Christ's house. Our revolutionary fathers declared their independence of the mother country in 1776, and in an eight years' war vindicated their right to set up a free government. Covenanters do not propose revolution. We are loyal and peaceable citizens.

2. It is not expatriation. Elijah fled before wicked Jezebel and hid himself in the wilderness. David fled before Saul and dwelt in the caves of the mountains. John Knox fled before Queen Mary and remained two years in Geneva. And our Lord, while yet a child, was carried into Egypt by Divine command to escape the wrath of

the king. It is right to avoid danger. But no such necessity is laid upon Covenanters in America. The fullest liberty is accorded us. And it is our duty to remain and bear witness against the evils of our times. The prophets remained in Israel in the times of their apostasy and testified against their sins. "Cry aloud, spare not; tell my people Israel their transgressions and the house of Jacob their sins." Our Lord remained in Judea when they were so corrupt that Isaiah exclaimed, when he saw their state: "Who can conceive, who can describe the wickedness of His contemporaries?" And Josephus says: "I say it with regret, that if the Romans had not come and destroyed Jerusalem they would have been swallowed up by an earthquake or overwhelmed by a deluge, or consumed with fire from heaven as Sodom was, for they were more wicked than those who thus perished. It would be impossible to enumerate all their sins, but as no nation suffered more than they, so none were more prolific in crime." It is the duty of Covenanters to remain at home and testify against the evil. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

3. It is not a protest. A protest is a written dissent. On the night of October 31, 1517, Martin Luther nailed his ninety-five theses to the door of Wittenberg Cathedral. That was his protest against the mother of harlots. In 1530 the Reformers adopted the Augsburg Confession as a means of arresting the persecutions to which

they were subjected. Ever after this they were called *protestants;* and that is their name to this day. On the 22d day of June, 1680, Richard Cameron nailed the Sanquhar Declaration to the market-cross in Edinburgh. That was a statement of the principles of the Covenanters. It was a formal protest against the cruel persecutions to which they were subjected by the house of Stuart, and many a Covenanter forfeited his life by refusing to repudiate the Declaration. Our Covenant of 1871 is a protest against the corrupt constitutions of either Church or State. It is the duty of our Church to prepare a formal protest against the political atheism of the United States Government, have it signed by every man, woman and child in the Church, and carry it to Washington and read it so loudly to every Congress that the whole nation will hear. This is a duty in which all our members, native and foreign, can engage. It would involve a great deal of work to have such a protest signed and carried up every two years. But if Covenanter principles are worth anything they merit such sacrifices. But this is not our political dissent.

4. It is the refusal of the members of the political body to act under the Constitution. A dissent from the action of a body implies membership in that body. Only a member of synod can dissent from synod's action. So of a legislature or Congress. Others may protest by petition, only members can dissent. Dissent is of two kinds, fundamental and ordinary. A member of synod may dissent from a certain action

and record his dissent and still act with the body, because the fundamental law is still unchanged. In 1889 synod decided that our members could vote for amendments to State constitutions and not impair our political dissent. Twenty-eight members recorded their dissent against the action. But they still remained in the court because our Church constitution stood unimpaired. But when a member objects to the constitution of the organization, he must separate from it. In 1892, twenty ministers and one thousand members in the Reformed Presbyterian Church, unwilling any longer to accept our creed on account of political dissent, separated from the body and joined other denominations. Luther and the Reformers departed from the Church of Rome because it was fundamentally wrong. The Covenanters separated from the Establishment of the Revolution under William, Prince of Orange, because its constitution was wrong. The Free Church of Scotland came out of the Establishment in 1843, because its constitution was unendurable. The Abolitionists, Garrison, Phillips, Lovejoy, separated from the political body, because the Constitution, by supporting slavery, became "a covenant with death and an agreement with hell." So the Covenanters separate themselves from the voting society in our land because the Constitution is negatively and positively immoral, guilty both of omission and commission. This is our political dissent. But we wish to be just in this.

We recognize this as a Christian nation. This

country was settled by Christian men with Christian ends in view. Bancroft identifies the Christian Institutes of John Calvin with the Declaration of Independence. John Knox carried the Institutes from Geneva to Scotland. They were embodied in the National Covenant of Scotland, sworn at Grayfriars Church, February 28, 1638. This was the Constitution of Scotland. The Covenanters brought the Institutes to North Carolina and embodied them in the famous Mecklenburg Declaration of 1774. Two years later Jefferson recast the Mecklenburg Declaration and called it our Declaration of Independence.

Ever since the Barons, on the meadows of Runnymede, with drawn swords, compelled King John, on June 5, 1215, to sign the Magna Charta, England has been a constitutional government. The Pilgrim fathers brought the Magna Charta to America, on December 20, 1620. Hume said: "The Puritans shipped themselves off to America, and there laid the foundations of a government which possessed all the liberty, civil and religious, of which they found themselves bereaved in their native country."

All the colonial charters and compacts contained the principle embodied in the constitution of the Pilgrim fathers drafted in the cabin of the "Mayflower" before landing on Plymouth Rock: "In the name of God, Amen. For the glory of God and the maintenance of the Christian faith," etc. The constitutions of the thirteen original States contained the sentiment expressed in the famous ordinance of 1787 which gave rise to the

settlement of the Territory of the Northwest, "Religion, morality and knowledge are essential to good government." In forty-two out of forty-four State constitutions to-day "The law higher than the constitutions" is recognized. In all the Inaugural Addresses of our Presidents the responsibility of the nation is acknowledged. The Supreme Court of Pennsylvania in 1824 declared, that Christianity is the common law of our land. The Supreme Court of the United States, February 29, 1892, in a decision delivered by Judge Brewer, declared, this is a Christian nation. The Senate and House of Representatives in deciding that the gates of the World's Fair at Chicago shall be closed on the Sabbath, gave the official seal to the fact that Christian principles control our national life. The chaplaincies in our armies and navies, in Congressional and Legislative halls, the Bible in our public schools and reformatory institutions, the oath in our civil courts, the oath of office, our Sabbath laws, our marriage laws, our laws making blasphemy and profanity punishable, etc.,—these are but the details of the great leading fact that Christianity is the common law in our land; in other words, this is a Christian nation.

Now, this nation, in adopting her Constitution, did not intend to belie her history, character and life, and formally repudiate Christ. There has never been a time when this nation would vote to formally reject Christ as King. We are also frank to admit that the United States Constitution is, in many respects, an admirable instrument. It is a monument to the wisdom of the fathers. We

say amen to the sentiment of Hon. Wm. E. Gladstone, when he wrote to the Centennial Committee of Philadelphia in 1887: "I regard the Constitution of the United States as the grandest instrument that has been struck off by the human mind in modern times, in its connection with politics." But we cannot close our eyes upon its faults. It is a secular instrument. It is immoral. It is silent as the grave respecting the source of the being and authority of the nation. We do not now raise the question, how a Christian nation came to adopt a Godless, Christless and Bibleless Constitution, we only say, we cannot accept it. And as every civil officer, from the President down to the justice of the peace, is required to swear to support it, and every voter formally accepts it in casting his ballot under it, and swears to support it through his representatives, we deny ourselves all political privileges.

This position we occupy,—

I. *Because the Constitution does not recognize God as the source of all authority, the Lord Jesus Christ as the King of nations, and the Bible as the fountain of all law.*

1. God is not recognized as Sovereign. The Declaration of Independence assumes that "Rulers receive their just powers from the consent of the governed." This is only a half truth, and if taken for the whole truth becomes a dangerous error. The other half is: "Rulers are God's ministers." They represent God. Their authority comes from Him. But the method of communicating authority is through the people.

The whole truth is: "Whom God and this people choose." God has indicated His choice in the qualifications required of civil officers in His word. They must have talent, integrity and high moral worth, coupled with the fear of God. The people indicate their choice in voting for such candidates. In the meeting of God's and the people's choice civil authority is conferred from above. But the Constitution ignores the Divine part in civil affairs. "They have set up kings, but not by me; princes and I knew it not. Of their silver and their gold they have made them idols, that they may be cut off." That is true of us as of Israel.

2. Christ is not recognized as King of kings. The fundamental principle of Christ's Kingdom is: "He that is not for Me is against Me." Failure to recognize His claims is rebellion. It is trampling under foot His commands. In all thy ways acknowledge Him, and He shall exalt thy paths." That includes our political ways. If the members of the political body must acknowledge Him, the body must likewise. "By Me kings reign, and princes decree justice; by Me princes rule, and nobles, even all the judges of the earth." The legislative, judicial and executive authority comes from Christ. The body exercising these functions must acknowledge Him. "Be wise, O ye kings, be instructed, ye judges of the earth; serve the Lord, kiss the Son." "Kings" and "judges" include all civil officers, supreme and subordinate. "Serve the Lord" means to make His law their standard in official action. "Kiss the Son" means to recognize Him as the official

head. All these are summed up in the New Testament command, "Honor the King." The chief end of national, as of individual life, is to honor Christ. To illustrate: The Constitution of the Southern Confederacy was modelled after our Constitution. It differed in three points, viz., protective tariff, States' rights and slavery. In every other respect it was a copy of ours. Where was their treason? They did not deny the authority of our government, they only avoided any acknowledgment of our authority over them. That silence was the treason. Now our Constitution is generally good. It largely corresponds to Christ's constitution. But it passes Him by in silence. That silence is treason, for this nation is under as much obligation to acknowledge the authority of the Lord Jesus Christ as the Southern Confederacy was to acknowledge the authority of the Government of the United States.

In setting up our government the fathers made two mistakes: They tolerated slavery and secularism. Charles Summer contended that the Constitution of United States was not pro-slavery. But all must admit that it was not anti-slavery until amended. And the amendment was not made until God had chastised us severely for our national sin.

The great majority of Christians in our land contend that the Constitution is not anti-Christian. But it certainly is not avowedly for Christ. It contains no hint of the nation's allegiance to the King of kings. And so our Presidents uni-

formly refuse to recognize Christ in their Thanksgiving proclamations.

When a Secretary of the National Reform Association attended the Republican National Convention at Minneapolis and urged the Committee on Resolutions to recognize Christ in the party platform, they peremptorily refused. When he attended the Democratic National Convention at Chicago, and made the same request, they positively refused. And when he attended the Prohibition National Convention in Cincinnati, and asked the same thing, they also refused.

The truth is the people have been educated away from Christ as King by our secular Constitution. And there is no hope that this evil will be corrected except by the judgments of God.

In the hour of the nation's trial, in 1863, the Senate of the United States honored the King of kings. That body asked President Lincoln to appoint a day for national confession of sin against God, "encouraged," as they expressed it, "in this day of trouble by the assurances of His word to seek Him for succor according to His appointed way through Christ Jesus.

When God lays His hand more heavily upon us for dishonoring His Christ, then the nation will make a constitutional recognition of His crown rights and royal prerogatives. "When the judgments of God are abroad in the land, the inhabitants thereof will learn righteousness."

3. The Bible is not recognized as the fountain of all law. Man cannot make law. He can only discover, interpret and apply God's law. "There

is one Lawgiver." The Bible contains God's law to individuals, families, the Church and nations. So Blackstone said: "Any law that contravenes the law of God is no law at all." The nation is under as much obligation to acknowledge the Bible as its law in its constitution, as the Church is in her creed. The Bible has made our nation what it is. The Queen of England was asked the secret of England's greatness. "That Book," she replied, holding up the Bible. Three hundred years with the Bible has converted the rocky isle of Scotland into a garden of the Lord, while Spain, with far greater natural resources, without the Bible, is a barren wilderness and an effete kingdom. The Bible is the sheet anchor of our civil and religious liberties. But the Constitution does not name the Bible.

An instrument so fatally defective we cannot accept.

II. *Because it unrighteously invades and tramples upon Christ's authority and law.*

The very first clause we meet with is: "We, the people, do," etc. They are the highest authority, the ultimate appeal. There is a very special sense in which civil government is an "ordinance of man." In so far as it is the people's right to frame and alter their Constitution, elect their own rulers, and direct the course of legislation, it is a human institution. We believe in a government of the people nationally, by the people politically, and for the people individually and socially. But it is not a human institution in any sense that is not consistent with its being likewise

a Divine institution. It is an ordinance of God. Its being and authority and law are from Him. It has been put in subjection to Christ as part of His universal dominion. He is the governor among the nations. Our Constitution reflects the human side of the State, but not the Divine side. It is silent as the grave respecting Christ's dominion over us. Instead of acknowledging Him, it recognizes no authority higher than "we, the people." Is not that dishonoring Christ?

Again the Constitution says, that when the President is inaugurated "he shall swear or affirm." Every President, after George Washington and before R. B. Hayes, took the presidential oath without an appeal to God, omitting the very essence of the oath. Rev. A. M. Milligan, D. D., wrote Abraham Lincoln before his inaugural in 1861, and also before his second inaugural in 1865, asking him, in deference to the consciences of the Christian people of this land, to take the presidential oath in the name of God. He replied both times that God's name was not in the Constitution, and he could not depart from the letter of that instrument. The Bible formula is distinct, "Thou shalt fear the Lord thy God, and shall *swear by His name*." We know that since R. B. Hayes, our Presidents have added to the oath "So help me God." But that is extra-constitutional. The framers of our Constitution took the Bible oath, cut off the name of God and inserted the mutilated oath into our fundamental law. Is not that wrong? Again, the Constitution says: "No religious test shall ever be required

as a qualification to any office or public trust under these United States." If by "religious test" they had meant "denominational test," we would say, Amen. But it is not so. The intention of this provision cannot be misunderstood. "It was intended to so frame the compact of government that no irreligious man would be ineligible to office—that even an avowed and practical infidel or atheist might have no obstacle in the way of reaching the highest position in the land." They intended to relegate the question of moral and religious qualifications to the voters. As Winthrop said: "The presumption is that the eyes of the people will be upon the faithful of the land."

But this presumption has not been realized. The electors do not rise above their Constitution, and its meaning is plain. Justice Story, in his commentaries upon the Constitution, describes that instrument as "a compact according to which the Christian, Jew, Mohammedan, infidel, all sit down in common at the tables of our national councils." The Bible rule is, "choose out from among you *able* men, such as *fear God*, men of *truth*, *hating covetousness*, and place such to be rulers over you." "He that ruleth over men must be just, ruling in the fear of God." "Rulers are God's ministers to thee for good." Here a distinct class of men is designated as eligible to office. They must have a talent for representing the Divine ordinance of civil government; they must be loyal to God; they must be good, upright and true. But this provision in the Constitution sets

aside the Divine standard, and adopts another which admits the enemies of God. Is that not dishonoring our King? But still further: "Congress shall make no law respecting an establishment of religion, nor prohibit the free exercise thereof." We do not believe in establishing the Church over the State, as the Papacy; nor the State over the Church, as in prelatic establishments. But this provision, instead of giving us liberty from these, gives license to everything that carries the name of religion. In 1858 the Supreme Court of California decided that their Sabbath laws were unconstitutional, because they discriminated in favor of Christianity and against all other religions, while our Constitution puts all religions on a par. In 1870 the Supreme Court of Ohio decided against the Bible in the public schools of Cincinnati, because neither the word "Bible" nor "Christianity" were found in the United States Constitution, and so the word religion there must mean, not the Christian religion, but man's religion, including all kinds. In 1808 the New England ministers petitioned President Jefferson to proclaim a fast. He replied: "I consider the Government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline or exercise." This provision protects the Chinaman in erecting his joss-house and worshipping his idols here. It protects the Papal Church, with its 100,000 confessionals, the executioner's block for our liberties, and its Jesuitical society and its unlawful and treasonable oaths.

Furthermore: "This Constitution and all the laws made in pursuance thereof shall be the supreme law of the land." The treaty made with Tripoli eight years after the Constitution was adopted, and never called in question as to its constitutionality, declares: "The Government of the United States is not in any sense founded on the Christian religion; it has in itself no character of enmity against the laws, religion or tranquillity of the Mussulman." This treaty, according to the Constitution, is common law, and paramount to that instrument itself. In 1810 Congress passed a law that the United States mail should be carried on the Sabbath day. The fourth commandment is regularly broken by the law of our National Government. The laws regulating the collecting of $95,000,000 annual revenue on whisky, are made in pursuance of the Constitution. Ex-President Woolsey said, in the Evangelical Alliance, in New York, in 1873: "The Constitution of the United States would require no change to be adopted by a Mohammedan nation." How shall we designate such an instrument! The Constitution of the United States framed by a convention so much under the influence of French infidelity that, as Franklin says, with three or four exceptions they thought prayers unnecessary, is a compact of political atheism. It is saturated with that doctrine. It is the pernicious source of the secularism that is to-day cursing our nation and threatening her life. It makes us a people obnoxious to the judgments of the reigning Mediator. Christ's friends should repu-

diate it and demand that the nation honor our King.

III. *Because political dissent alone will free us from complicity in these national sins.*

If a member of the Unitarian Church becomes convinced that their creed is unscriptural, he must separate from the body in order to be true to his convictions. If a member of the Masonic fraternity becomes convinced that the constitution and administration of the order is immoral and injurious, he must come out if he would be loyal to conscience and truth. So a member of the political body, who is persuaded that the Constitution dishonors Christ and tramples upon His law must separate from it. The members of the Prohibition Party for conscience' sake separated from the Republican and Democratic parties and refused to vote either ticket, because they could not accept the platform of one or other of the old parties. If they must separate from the party because the platform is wrong, should not Covenanters separate from the political body when the Constitution is immoral? Let us illustrate: We had an interesting conversation with Hon. A. S. Colyar, of Nashville, Tenn. He was a member of the Congress of the Southern Confederacy all through the war. He claimed to have been opposed to secession before and after the war. He stumped the State of Tennessee against secession in 1860 and carried it 60,000 majority. But when Lincoln sent his soldiers down there and they began shooting his brethren, then, like many another Southern man, he went into the Con-

federacy, and represented his State at Richmond until Gen. Lee surrendered at Appomattox. But he insisted that he was a Union man at heart all the time. Now that man's earnestness and sincerity cannot be questioned. But *he was a part of the organized Rebellion.* There was another man in Tennessee during the war who held the same loyal sentiments and who practiced them by refusing to take any part in the political affairs of the Southern Confederacy. Which of these two men practiced their principles? Which was loyal during the war? Which has the confidence of the North and the respect of the South in his profession of loyalty to the Union? Now, this nation has set up a government which formally ignores Christ's claims. The great majority of Christ's disciples identify themselves with the government in political action. But the Covenanters refuse to incorporate with it *by any act,* because they owe their first allegiance to Christ. Who carry out their professions of loyalty to Christ? When this nation owns Christ, who will be recognized as having stood faithfully by His crown rights and royal prerogatives? Moses refused the crown of Egypt because he would be identified with their system of idolatry. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward." In

Psalm 94: 20, David said: "Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law?" If a government wrongly constituted and wickedly administered cannot have fellowship with God, it cannot have fellowship with His people. Isaiah condemns the King of Judah for forming an alliance with the King of Assyria, to protect himself against the King of Israel and the King of Syria (who were confederate), instead of trusting in God. "Say ye not, a confederacy, to all those to whom this people shall say, A confederacy: neither fear ye their fear." The command to the Corinthians was: "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you." This refers to the idolatrous system of the heathen. But it applies to the political idolatry of which our nation is guilty with equal force. "Come out of her, my people, that ye be not partakers in her plagues." This was a command addressed to the Reformers of the sixteenth century to separate from the Papacy. But it is equally applicable to a corrupt political organization. The messenger, which Ezekiel saw with the writer's ink-horn by his side, was to go through the city and put "a mark" upon the foreheads of all that sigh and cry for the abominations done in the land. This can mean nothing else than the intelligent dissent of the people of God from public wrong, and their separation from it. Paul says, their damnation is just who say, "Let us do evil that good may come." That is the principle of Jesuitry. Political action under the Constitu-

tion involves doing evil for the accomplishment of good. Covenanters cannot do that. They stand outside.

IV. *Because political dissent is the most powerful remedy for these national sins.*

It makes the sins of the political body public and odious, and that creates a public sentiment against them. "They overcame by the blood of the Lamb and by the word of their testimony." The apostles and early Christians made idolatry odious by separation from it. And Paganism went down and Christianity ascended the throne of the Cæsars. The Reformers in the sixteenth century made Roman Catholicism odious by separation, and the hierarchy was checked in its career and Protestantism started on its world-wide mission. The Covenanters of Scotland by separation made the Prelatic Establishment odious and secured the Revolution of 1688, which gave civil and religious liberty to the British Isles. Wendell Phillips, the Garrisonians and the Covenanters made slavery odious by separation from the government that supported that sum of all villainies. And to-day the Covenanters are making Political Atheism odious by separation.

A railroad company made a large contract for car wheels. The manufacturer filled the contract. The company refused to accept them on the ground that they were not like the original. Suit was instituted. Rufus Choate was retained for the road and Daniel Webster for the manufacturer. The wheels were brought into court. Any one could see that they were precisely alike. Choate

addressed the jury for hours on the *fixation* of points, determining the revolution of wheels, until the jury was thoroughly mystified. Then Webster arose and opening his great black eyes upon the twelve men before him he said with terrible emphasis: "Notwithstanding, gentlemen of the jury, *there are the wheels.*" That was enough. Choate's speech was answered.

Men mystify our position by saying: "You pay taxes and you might as well vote. The government can never be reformed except by voting." But our confident reply is, an appeal to the facts we have stated: "There are the wheels." Our business is to do right. It is God's work to reform the government. To do wrong defers the day of reformation, to do right hastens it. We pay tax for value received. The government protects us in our rights and we pay for the service rendered. But to cast a ballot means identifying ourselves with an organized system of wrong-doing. That we cannot do. "Do right though the heavens fall," said the Roman moralist. "Be thou faithful unto death," says Christ. They tell us we are few and weak-handed. When Theresa, the Spanish maid, would build a home for God's children she had only four ducats. Her friends said: "What can you do with these?" She answered: "Theresa and four ducats are nothing: But Theresa and four ducats with God can do anything." The Covenanter Church and God can bring this nation to Christ."

The nation is attempting to settle moral questions, but beyond a certain limit she cannot ad-

vance. When the great obelisk was being raised in Rome, the King gave order that no one should speak while it ascended. After it reached a certain point it ceased to move and no effort could bring it to its place. At last a workman mounted a pillar and shouted: "Wet the ropes." This done it was brought to its place. Our government is unable to bring moral questions to their position. Covenanters have mounted the stage and shouted: "Amend the Constitution!" This is our last refuge, As "nothing goes right beneath the stars," let us anchor to His throne who is above the stars. He is the desire of all nations.

We think of Patrick Henry at Williamsburg, Va., in 1776 pleading the cause of the Colonists and saying: "Cæsar had his Brutus, Charles I. his Cromwell, and George III. may profit by them." We think of Webster in the United States Senate in 1832, pleading for the unity of the nation: There is Boston and Concord and Lexington and Bunker Hill, and there they will remain forever." We think of Wendell Phillips, in Faneuil Hall in 1837, saying: "This land is not large enough to contain slavery and freedom together." We think of Abraham Lincoln on the field of Gettysburg pleading for "a government of the people, by the people, and for the people." But now we want a man who will stand up and plead Christ's crown rights and royal prerogatives.

John Brown at Harper's Ferry smote slavery and it perished. Who will smite secularism at the sacrifice of his life?

The poet said:

> Let this wide world spin forever,
> Down the ringing grooves of change,
> One unending purpose
> Through the ages runs."

That purpose is to enthrone Christ as King of nations.

CHAPTER XIX.

CHRIST AND THE REFORMATION.

LUTHER THE ELIJAH OF THE FIRST REFORMATION.

"What doest thou here, Elijah?"—1 Kings xix. 13.

ELIJAH, the Tishbite, has been designated "the grandest and most romantic character that Israel ever produced." Unannounced, he flashes upon the stage of history, accomplishes his mission with undaunted courage and burning zeal, and passes away in a chariot of fire. He was the reformer of the Old Testament dispensation. Martin Luther was the great leader in the first reformation in the sixteenth century. The character of the man, the circumstances under which he grew up and by which he was trained for his work, his energy and courage, his fearlessness and impetuosity, his unshaken faith and towering hope, and all-embracing love, all mark him peculiarly "a man of God." He said, "God hurries and drives me; I am not master of myself; I wish to be quiet and am hurried into the midst of tumult." Luther is the Elijah of the first Reformation.

I. The character of the times when Elijah lived bears a singular resemblance to those in which Luther acted. Elijah fell upon times of declension; apostacy from the true religion universally

prevailed. Ahab, at the instigation of Jezebel, his wife, had introduced the worship of the Phenician Baal and Ashtaroth, with their licentious and impure rites. The people were corrupted, the ministers of God were slain, eight hundred and fifty priests were set apart for the service of this male and female divinity, and true religion was driven to the dens and caves of the mountains. Elijah was raised up to cleanse the nation. He came as the messenger of Jehovah, and in His name swept away "the abomination that maketh desolate."

Martin Luther appeared when the Roman apostasy was at its height. The night of the dark ages had settled down upon Europe until the darkness was felt. Its history may be written in a word, *intellectual thraldom.* The Pope, with his college of cardinals and their archbishops, bishops, priests, their cloistered and corrupt Benedictines who ate the flesh of humanity as it were fire, and their swarms of mendicant prædatores, who travelled up and down the earth seeking whom they might devour, held all the countries of Europe as in a net. He set his iron heel on the necks of kings and made emperors hold his stirrup while he mounted his horse. The dark cloud of Roman Catholic superstition and iniquity that arose upon Europe, in the days of the apostles no larger than a man's hand, grew and rapidly increased until it embraced the whole ecclesiastical heavens; darkness covered the earth and gross darkness the people, the pealing thunders from the Vatican became louder and more omi-

nous, the sharp lightnings of the Inquisition struck the four corners of the temple of God, the armies of the Papacy swept through the flock of Christ like a desolating hail-storm, and the light of the Sun of righteousness was shut out. A master hand is needed to touch the cloud with the sceptre of truth, that it may break in sunder, just as the waters of the Jordan parted when Elijah smote them with his mantle. That master hand was prepared. God spake and Martin Luther was. God prepares instruments for His work. Moses was raised up to smite Egypt, and lead out Israel triumphantly; David to break the power of Philistia and exalt the kingdom of Israel; Elijah to root out the nature-worship of Zidon, and restore the worship of the true God; Constantine to cast down Paganism and exalt Christianity to the throne of the Cæsars; and Luther to break the clouds and let in the true Light which lighteth every man.

II. The providence of God is very manifest in the lives of these two reformers. During the three and one-half years of drought Elijah is fed by the ravens at the brook Cherith, and then by a widow of Zarephath. Then he is preserved from the hand of Ahab, while he executes judgment upon the priests of Baal and Ashtaroth on Mount Carmel. Then he is hidden away in Horeb from the rage of Jezebel, food and drink being miraculously provided. Later, Ahaziah sent a captain with a party of fifty to take Elijah prisoner. He was sitting (dwelling) on the top of the mount. The officer approached and said: "O

man of God, the king hath spoken: come down." And Elijah answered and said: "If I be a man of God, then let fire come down from heaven and consume thee and thy fifty." And there came down fire from heaven and consumed him and his fifty. A second party was sent only to meet the same fate. And though the altered tone of the leader of the third party, and the assurance of God that he need not fear, brought Elijah down, yet the king gained nothing.

What a multitude of providences cluster around Martin Luther! Providence prepared the way for the great reformation. 1. The seven crusades to the Holy Land in the eleventh, twelfth and thirteenth centuries, made for the purpose of rescuing the sepulchre from the hands of the infidel, by which Europe was drained of 10,000,000 souls, moved the stagnant waters of humanity, broke the night of the dark ages, introduced the richer and more advanced civilizations of the Greek and Saracen, and kindled in all minds a thirst for freedom and enlightenment. This is called the Renaissance. 2. The reputed discovery of the mariner's compass by Flavis Gioja, in 1362, made the navigation of the high seas a possibility, thus immeasurably increasing the faculties for commerce and international communication, making possible the discovery of new islands and continents, and the diffusion of the gospel among all nations. 3. The power of Popery was greatly diminished by the "Great Schism of the West" in 1378, when for more than half a century there were two rival Popes, and at one time three, "assailing each

other with excommunications, maledictions and all sorts of hostile measures," falsifying their respective claims to infallibility, exposing their true character, and " effectually preparing the way for the abolition of their spiritual usurpation." 4. The discovery of the art of printing in 1430, by Lawrence Koster, provided an engine whose power in diffusing a knowledge of God and His law and in carrying out the Divine purposes of mercy toward our world, cannot be exaggerated. 5. The fall of Constantinople before the Ottoman power in 1453, lifted the embargo from the literature of the East and flooded Europe with its life-giving light. 6. A faithful few kept the light burning through the long dark night of mediæval usurpation. The Lollards, denominated Waldenses, Albigenses, Cathari and Huguenots did not defile themselves with the mother of harlots. They held the pure gospel, practiced the simple rites of Christian worship, and refused to bow the knee to Baal. Wickliff, " the morning star of the reformation," gave the English Bible to his countrymen in 1380. John Huss and Jerome of Prague, and Savonarola of Florence saw the light and proclaimed it in trumpet tones. But these were all devoured by " the scarlet-colored beast." A master hand is needed to deal a fatal blow. Martin Luther is the man of destiny. A chain of providences encompass his whole life. He was born at Eisleben, November 10, 1483. His parents were pinchingly poor. He was subjected to severe and hardening discipline both at home and in school. His father whipped him, he says, " for a

mere trifle till the blood came," and he was subjected to the scholastic rod fifteen times in one day. His father was not exceptionally severe, for he was in the habit of carrying him to and from school in his arms with gentle solicitude. At the age of fourteen he entered the school of the Franciscans at Magdeburg, but so poor that he had to spend his play hours in earning bread by singing. Yet he outstripped his companions in study. This discipline is the first link in the chain of providences that prepared him for his work. At Eisenach he is still making his own way. A wealthy lady, the wife of Conrad Cotta, is attracted by his voice, becomes interested in his story of want, takes him into her own home and provides for all the expenses of his education. This is the second link. He entered the University of Erfurth at the age of eighteen. He spent much of his time in the library. Two years later he found a book which he had never seen before. It was the Vulgate. He was astonished at the contents of this Latin Bible. He read it and returned to read it again. "The reformation lay hid in that Bible."—*D'Aubigne.* This is the third link. At the age of twenty-two he received the degree of Master of Arts. He promised to be one of the brightest ornaments of the University. His father designed him for the law. He visited his parents at Mansfield. On his return to Erfurth he was overtaken by a violent thunder-storm, and his companion was struck down by his side. Falling on his knees, he implored deliverance and vowed, if God should spare

his life, to leave the world and devote himself to religion. He entered the Augustinian Convent August 17, 1505. This is the fourth link. Here he passed through the most trying ordeal of soul conflict. Sin lay like a great burden upon his heart. He endeavored by fasts and self-inflicted tortures to remove it, but it only grew heavier. He is at last found in his cell almost lifeless from his penances. A messenger is sent to conduct him to Christ. That messenger is Staupitz, the Vicar-General. "Look at the wounds of Jesus Christ," he said, "at the blood which He shed for you, so will the grace of God be manifest in your soul." "Oh, my sin! my sin! my sin!" cried the young monk, in a tone of the bitterest grief. "Well, would you only be the *semblance* of a sinner," replied Staupitz, "and have only the *semblance* of a Saviour? Know that Jesus Christ is the Saviour of those who are *real* and *great sinners*, and deserving of utter condemnation." He found Christ and peace came through the forgiveness of his sins by the grace of the Redeemer. "The just shall live by faith," sounded in his soul. This is the fifth link. In 1507 he was ordained a priest, became a professor of the new University of Wittenberg. In 1509 he became a Bachelor of Theology and commenced lecturing on the Scriptures. His lectures and sermons attracted great attention. Thousands listened with breathless interest. His words were "born not on the lips, but in the soul." These lectures were delivered in a wooden chapel, old, dilapidated. While lecturing on Romans the message again sounded in

his soul: "The just shall live by faith." But his eyes must be opened to the evils of the Papacy, for, as he said, he was yet "a most insane Papist." He visited Rome in 1510. When he came in sight of the city, he was ready to fall down and worship. But instead of a home of holiness, he found it a den of vice. Every priest kept one or more harlots. They openly avowed their disbelief in Christianity. "The services of religion were performed in breathless haste, by priests who hated their task and longed to return to their pleasures. When Luther officiated one day at the altar with his accustomed reverence, other priests had said seven masses before he had finished one. 'Hurry on! hurry on!' said the priest;. 'restore her son to his mother without delay.' At another time he was dining with a company of ecclesiastics, among whom were several bishops; their ribald jests and buffooneries filled him with amazement and pierced him to the heart. They told, amid roars of laughter, how they cheated the ignorant people. Instead of using the words of consecration, by which, according to the Romish faith, the bread and wine are changed into the body and blood of the Lord, they often said in mockery of the solemn service: '*Panis es, et panis manebis: vinum es, et vinum manebis:*' 'Bread thou art, and bread thou wilt remain; wine thou art, and wine thou wilt remain.' Then said they, 'we elevate the Host, and the people adore!'" Luther said: "If there be a hell, Rome is built above it; it is an abyss from whence all sins proceed." And while he was as-

cending *Pilate's staircase* on his knees, he thought he heard a voice like thunder speaking from the depth of his heart: "The just shall live by faith." This is the third time that voice was heard. It proved effectual. On his return he was made doctor of the Scriptures. In 1517, Pope Leo X. issued a bill granting plenary indulgence to all who should contribute to the building of St. Peter's at Rome. John Tetzel, a Dominican Friar, was the chief framer of these indulgences. He established himself at Juterboch, on the borders of Saxony. Luther's indignation at the shameless traffic was irrepressible. "God willing," he exclaimed, "I will beat a hole in his drum." To counteract this work he drew up his celebrated theses, ninety-five in number, and nailed them to the door of Wittenberg Cathedral, October 31, 1517. There was the birth of the first reformation. Rome was in consternation. Tetzel issued counter theses, and publicly committed those of Luther to the flames. The students of Wittenberg retaliated by burning Tetzel's theses. In August, 1518, Luther was cited to Rome. His friends interfered. Then he was summoned to meet Cardinal Cajetan, as Papal legate, at Augsburg. His friends advised him to withdraw from the conflict and conceal himself for a while. But they could not prevail. "Cowardly men," said he, "wish me not to go to Augsburg; but I am resolved to be there. Let the will of the Lord be done! Jesus Christ reigns at Augsburg, and even in the midst of His enemies. Let Christ live; let Luther and every sinner die: according

as it is written, 'Let the God of my salvation be exalted.'" The emperor granted him a safe conduct. He confronted Cajetan with the Scriptures, and for three successive days drove him to the wall. He escaped from Augsburg by night and reached Wittenberg, October 30th. God delivered him out of the paw of the lion. In 1520 Luther arraigned the Papacy in his work, "*The Babylonish Captivity of the Church.*" In June, a Papal bull was issued at Rome, excommunicating Luther. In December, Luther publicly burnt the bull, exclaiming "Because thou hast troubled and put to shame the Holy One of the Lord, so be thou troubled and consumed by the eternal fires of hell." On January 3d, 1521, Leo issued a second bull. Luther was summoned to the Diet of Worms. The elector of Saxony procured for him a safe conduct. His friends dissuaded him. "If Jesus Christ do but aid me," he exclaimed, "I am determined never to fly from the field, nor desert the word of God. Should they light a fire which should blaze as high as heaven, and reach from Wittenberg to Worms, at Worms I will still appear in the name of the Lord, and overthrow the Behemoth. Though there should be as many devils in Worms as there are tiles on the roofs of the houses, I would go." His journey to Worms was a triumphal march. He appeared before the Diet, single-handed and alone. It was an august assembly. "The Emperor occupied the throne. Next to him sat his brother, the Arch-duke Ferdinand. Six electors of the Empire were present, twenty-four dukes, eight

margraves, thirty prelates, seven ambassadors, the deputies of three free cities, princes, counts and barons, the papal nuncios; in all, two hundred and four noble and illustrious personages." He was requested to retract the sentiments contained in his writings. And his reply has thrilled all Christendom from that day to this: "I cannot submit my faith either to the Pope or the councils, for it is as plain as noonday that they have frequently erred and contradicted themselves. I cannot choose but to adhere to the word of God, which has possession of my conscience. Nor can I possibly, nor will I ever make any recantation, since it is neither safe nor honest to act contrary to conscience. Here I take my stand; I cannot do otherwise, God help me, Amen."

The battle is now gained. Luther is victorious. But there is a greater work to be done in organizing the new cause. Luther is not yet ready for that, but Providence has the means at hand. On his return, he is taken by his masked friends to the old castle of Wartburg in the forest of Thuringia. There he remained for a year in the guise of a knight, translating the New Testament into his native language. God here taught him a great lesson. After Elijah had conquered Baal on Mount Carmel, God led him into the wilderness to instruct him. Elijah knew how to make war upon evil, but he did not know how to work with others in building up the true. At Horeb the Lord was not in the wind, nor the earthquake, nor the fire, but in the still small voice which made Elijah wrap his face in his mantle. And he

was commanded to go and anoint Hazael, king over Syria; Jehu, king over Israel, and Elisha, prophet, in his own room; and him that escaped from the sword of Jehu, Elisha should slay. And there were seven thousand who had not bowed the knee to Baal. That is, he must go and unite with the servants of God, in dependence upon the silent power of the ever-present Spirit in building up the kingdom. This is the lesson that Luther learned at Wartburg castle. He is now ready to join with the other great and good men in shaping and crystallizing their work. Luther and Melancthon are a binary, as are also Calvin and Zwingle. In 1525 Luther married Katherine A. Bora, one of nine nuns who voluntarily left their convent about two years before. It was a wise and happy union, blessed with three sons and one daughter. At a diet of the Empire held at Spires, 1529, the Popish party was triumphant. Against the decrees of this diet the Reformers lifted a solemn protest. This protest was signed by six princes and by the deputies of fourteen imperial cities. It was immediately published and circulated throughout all Germany. Hence arose the designation "*Protestant*," as applied to those who have separated from the Church of Rome. Their work culminated in the Augsburg Confession of 1530. That confession represents the attainments of the Church in the First Reformation. It is simply a recension of the Torgau articles, which were written by Luther. Luther was not present at the diet of Augsburg, because he was then under the ban of the Empire. But he was at Coburg, and his advice

gave shape and tone to the Confession. His work thereafter was to establish the Churches. Shortly before his death he preached so powerfully at Leipsic that the whole city embraced Protestantism. One month before his death he was invited to arbitrate in a dispute between the counts of Mansfeld about their property. He went to Eisleben for that purpose, accompanied by two of his sons and Justus Jonas. He worked incessantly until the day before his death. His friends perceived that he needed rest. He spent the last day in his room engaging frequently in animated conversation, and was often overheard offering fervent prayer. He said to Justus Jonas: "I was born at Eisleben, what if I should remain and die here?" In the evening he complained of a sense of oppression and pain in the chest. At supper he declared his belief that saints will recognize each other in heaven. After supper he declined medical assistance. About an hour after midnight he awoke, suffering violent pain. His friends thought there was hope, because he had fallen into a perspiration. He said, "it is a cold sweat, the forerunner of death: I shall yield up my spirit." Then he prayed: "O eternal and merciful God, my Heavenly Father, Father of our Lord Jesus Christ and God of all consolation! I thank Thee that Thou hast revealed to me Thy son Jesus Christ, in whom I have believed, whom I have preached, whom I have confessed, whom I love and worship as my dear Saviour and Redeemer, whom the ungodly persecute, dishonor and blaspheme. Take my soul unto Thyself." Thrice he repeated, "Into

Thy hands I commend my Spirit. Thou hast redeemed me, O Lord God of Truth." He fell asleep in the Lord at three o'clock in the morning, February 18, 1546. His life was a fulfilment of the prophet's word, "They overcame by the blood of the Lamb, and by the word of their testimony." He demonstrated the fact that the great reformation for which we pray and labor is to be brought about by the power of truth. "This is the victory that overcometh the world, even your faith."

III. There is a striking similarity in the character of these two reformers. Elijah's faith, courage and loyalty to truth are clearly evinced in his first message to Ahab respecting the cessation of the rain and dew, in his bold challenge of the Baal worshippers on Mount Carmel, in his carrying heavy tidings to King Ahaziah, in his smiting the Jordan with his mantle, and in his entering the chariot of fire. Luther was a man of courageous zeal and profound convictions. Whether you see him lecturing from the Scriptures in the university or preaching to the masses, running away from Pilate's staircase at Rome, or nailing his theses to the door of the cathedral at Wittenberg, disputing with Cajetan at Augsburg, or standing up against the world at Worms, throwing the inkstand at the devil at Wartburg, or watching the Augsburg diet from the castle of Coburg, —from the visit of Staupitz in the Augustinian convent to the day of his death at Eisleben, he was the same man of faith in God. Elijah was a man of prayer. He "was a man subject to like

passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again and the heavens gave rain, and the earth brought forth her fruit." Luther's motto was: "To pray well is to work well." He spent three hours in prayer before beginning an exceptionally great day's work. He vehemently pressed the promises with all the reverence that is due to God, and yet "as if he was sure that all his petitions would be brought to pass." Luther spent the night before meeting the diet at Worms in prayer. "O God! O Thou, my God! Help me against all the wisdom of this world. The work is not mine, but Thine. I have no business here. My God! My God! Dost Thou not hear? Lord, where art Thou? Come! I pray Thee, I am ready. I will not let Thee go. My soul is Thine." Thus he took hold of the arm of God and through Him he could do all things.

IV. The results of their labors are alike. Elijah wounded Baal unto death. He inaugurated a reform which extended through many generations. He left his character indelibly impressed upon the nation of Israel. Luther gave the beast with seven heads and ten horns a wound unto death. And he prepared the material for building the great temple of civil and religious liberty. But it could not be erected on papal soil. God prepared a home for it in the new world. Luther was only nine years old when Columbus sailed for the west. By the flight of birds Columbus is carried south, taking his Romanism to South America

and reserving North America for Protestantism. The Reformer's successors came to this country and set up the temple of freedom. The great battle for human rights has been fought and won on American soil for all the world and all the ages. The eyes of the world are upon our free constitutional government. It is the model for the nations. It is fashioned after the pattern revealed to Luther, Calvin and Knox in the mount of their reformation from Popery. But Rome came to America. She is now 7,000,000 strong. Satolli, the Pope's *alter* self, is here on a still hunt. The liberal and conservative teams hitched to his chariot are not difficult to manage for they all bow to the Holy See. They are in possession of Boston, New York, Chicago and other leading cities. They have the government at Washington practically in their power. Here is what the *Interior* says "about the Jesuitical conspiracy which gives every municipal office that is worth having to Catholics:" "To be a Protestant in Chicago or New York is a civil disqualification. Look what sort of work this double-headed monster is doing in the large cities—the governments of which are so corrupt that they threaten to kill republican institutions by blood-poisoning. The President had to be notified, not long ago, that there were Protestant Democrats qualified for public trusts in Chicago. It was an eye-opener to him. He had not taken religious beliefs into account in making appointments: but he discovered that the managers here had in recommending them. We notice that a Catholic paper

in St. Louis has declared a boycott against Protestant business men, who are conspicuous for resisting this religio-political conspiracy. It will discover before it is through, that this country is not Thibet nor Spain, and that this is the nineteenth, not the fourteenth century." I have before me the portrait of a nun, and this is the startling message accompanying it, "A slave in the land of freedom!" The African slave in the South had freedom of conscience; this slave is bound body, mind and soul. For what purpose? To make money for the Roman Catholic political machine. 10,000 of these slaves in the United States cost their masters about 15 cents each per day to keep them; they are worth $1 a day; net profit, 85 cents a day; $8,500 a day equals $3,102,500 a year, besides the begging and other solicitations, about three times as much, say $10,000,000 a year, the Roman Catholic machine accumulates from the labor of these slaves. Assuming that these slaves who are absolutely subject to the wiles of their masters, are moral, which is in some instances questionable, they are a menace to free institutions; accumulating enormous sums of money to buy up politicians, subsidize newspapers, and subvert our government. If it were necessary for American freemen to spend $9,000,000,000 and the lives of 1,000,000 men to free the negro, is it not now the duty of American freemen and free women to put down Roman Catholic slavery? It is far more insidious and dangerous to the liberties of America than African slavery was. The Gallitzin school-

board employed six nuns of the sisterhood of St. Joseph to fill six of the eight departments. The Junior American Mechanics brought suit to restrain the board from employing nuns as teachers. Judge Baker, of Cambria county, decided in favor of the nuns. The case was appealed to the Supreme Court of Pennsylvania. On November 12th, 1894, that court affirmed the decision of Judge Baker. Justice Williams dissented in an able opinion. But the Jesuits triumphed in their purpose to capture the school. We want a man to lead in this last great reformation. Luther gave Germany freedom from Rome. Calvin emancipated Switzerland from the Tiber. Knox made Scotland independent of the Vatican. And the man will soon be brought forward who will deliver America from the power of the scarlet-colored beast.

CHAPTER XX.

CHRIST AND THE JUDGMENT OF ANTICHRIST.

THE book of Revelation is divided into three parts by the author:

The things which the apostle had seen, or the vision of the first chapter; the things that are, or the letters to the seven churches in the second and third chapters; and the things which shall be hereafter, or the prophetical part extending from the fourth chapter to the close. The prophecy is introduced by a vision drawn in heaven, in which we have exhibited the constitution of the Mediatorial Government. The administration of Christ's government is set forth under the symbols of seven seals, seven trumpets and seven vials. These represent three distinct periods: The seal period, the trumpet period and the vial period. The seal period represents the Divine judgments upon Rome Pagan, and ends in 323, when Constantine came to the purple. Paganism went down and Christianity ascended the throne of the Cæsars. The trumpet period represents the Mediatorial judgments upon Rome, nominally Christian, in its Latin and Greek form, and ends in 1453, when Constantinople fell before the Ottoman power.

The Judgment of Antichrist is the vial period.

As the trumpet period followed the breaking of the seventh seal, so we would expect that the blowing of the seventh trumpet would bring in the vial period. But it is not so. The 12th, 13th and 14th chapters are occupied with the rise, history and character of Antichrist, the object of the vial period judgments. He is described as a beastly civil power, a beastly ecclesiastical hierarchy, and the beastly image of Jesuitry. Light is thrown upon these symbols by other revelations in the word.

I. The false Christs and false prophets spoken of in the prophetic discourse of our Lord. Matt. 24: 3–31.

The primary reference here is to the fall of Jerusalem and the fanatical impostors who led the Jews astray. But these were a type of the later and greater apostasy and the impostors of that period. Antichrist was here symbolized.

II. The Antichrist of John's Epistles. 1 John, 2: 18–23; 4: 1–3; 2 John 7.

The name is found here and not elsewhere in the Bible. He evidently referred to Corinthus, Basilides, Simon Magus, and those Gnostics who denied the Messiahship and Sonship of Christ, and all subsequent heretics who should deny Him. But these are only types of the great Antichrist, which was to come in the last times.

I have before me a book written by J. Robert Love, entitled "Romanism not Christianity," written for the purpose of saving his people of the Bahama Islands, West Indies, from popery. In it he proves conclusively that every great

heresy of the Christian centuries has been authoritatively sanctioned by the popes. In proving his "five points" he convicts Rome of every false doctrine. He says: "Romanism is not pure Christianity, it is not pure Deism, nor is it simple Idolatry; but it is a mixture of all these; and its chief merit consists in the fact that it is not Atheism."

The claim of infallibility brands it as antichristian.

In 1546, the Council of Trent, in its fourth session, exalted the Latin Vulgate (Jerome's translation of the Old and New Testaments) above the inspired Hebrew and Greek originals. The decree read, that the Vulgate shall be the standard "in all public lectures, disputations, sermons, and expositions, and that no one should dare to presume to reject it under any pretence whatever." But it soon appeared that the Vulgate was full of imperfections. Various editions were published. The doctors and divines of Louvain published an edition with various readings. Something must be done. In 1585 Pope Sextus V. undertook to solve the problem. He called together many learned Jewish and Roman Catholic doctors, and commanded another revision of the text to be made. The new work saw the light in 1590. Pope Sextus himself corrected the proofs, in this case, and in publishing the edition, he declared it, "by the plenitude of Apostolic knowledge and power," to be the unalterable standard of the Scriptures. In a Bull accompanying it, he proclaimed that any one who should alter it "even

in the least particle," should be subject to the major excommunication. Within two years the Sextine edition was found to contain two thousand errors and Pope Clement VIII., then the reigning Pontiff, undertook to correct it. In 1592 he published the Douay Bible, called in and bought up all the Sextine editions he could and accompanied the Douay edition with a Bull expressive of his "plenitude of Apostolic knowledge and power". Which of these Popes was infallible? Pope Julius II. granted Henry VIII. of England a dispensation to marry Catherine of Arragon, the widow of his brother Arthur. After eighteen years Henry fell in love with Anne Boleyn. He asked Pope Clement VII., the reigning Pontiff, for a dispensation to divorce Catherine and marry Anne Boleyn. The Pope acceded. Which of the two popes was infallible? Take one more illustration. Pope Adrian VI. said: "It is certain that the Pontiff also may err in those things which pertain to faith." Pope Paul IV. said: "I do not doubt that I and my predecessors may sometimes have erred." *Keenan's Controversial Catechism*, published by the Catholic Publishing Company, an accepted Catholic manual until 1870, endorsed by Archbishop Manning, and warmly commended by Archbishop Hughes, contained this question and answer: "Question. Are not Catholics bound to believe the Pope, in himself, to be infallible? Answer. This is a *Protestant invention* and is *no Article of the Catholic faith.*" On the 18th of July, 1870, the Vatican decree of Papal infallibility was issued. Drs. Dollinger,

Reinkins, Herzog, and other German divines refused to accept the dogma and were excommunicated. And the above questions and answers in Keenan's Catechism were expunged. And Cardinal Bellarmine, the strongest champion of infallibility, made this shocking affirmation: "But if the Pope should err, by enjoining vices or prohibiting virtues, the Church, unless she would sin against conscience, would be bound to believe vices to be good and virtues to be evil." What an awful avowal?

III. The Adversary of God in Paul's Epistles. 2 Thes. 2:1–12; 1 Tim. 4:1–3; 2 Tim. 3:1–5.

Paul assures those to whom he wrote that "the mystery of iniquity" was already working; but Antichrist, "the man of sin," "the son of perdition," "the adversary to all that is called God," "the one who lifts himself above all objects of worship," would be revealed after a certain unnamed obstacle—the Roman Pagan Empire—had been removed. The characteristics here specified are found in the papacy. 1. Open opposition to God. 2. A claim to the incommunicable attributes of God. 3. Iniquity, sin, and lawlessness. 4. A power of working lying miracles. 5. A marvellous capacity of beguiling souls. 6. Actuated by Satan.

Rev. I. J. Lansing, D.D., the present pastor of the Park Street Church of Boston, delivered fourteen lectures in Worcester, Mass., on "Romanism and the Republic." They are printed in a volume of 450 pages. The author says: "I do not affirm that the sacred writer foretells the papacy in these

prophetic words; but we risk nothing in claiming that the description actually outlines the pretensions and assumptions of the Pope, and that Romanism allows to him nearly all, if not all, of the presumptuous claims that are here indicated. The lives of many of the popes certainly correspond to the definition, 'The man of sin,' in their scandalous wickedness and immorality. Their pride and pretensions are not unfittingly delineated in the words, 'who opposeth and exalteth Himself above all that is called God, or that is worshipped.' He certainly 'sitteth in the temple of God;' and if he does not say 'I am God, he presumptuously asserts, in His claims to infallibility, the possession of attributes belonging to God alone."

IV. The fierce-countenanced King of Daniel's Prophecy. Dan. 8: 8–25; 11: 36–39.

The reference here is evidently to Antiochus Epiphanes, in whose reign the persecutions about the law of God and the wars of the Maccabees occurred. But he was a striking type of Antichrist.

V. The Little Horn of Daniel. Dan. 7: 7–27.

All that has gone before refers to an individual, and may be applied to the Pope, or to the papal system viewed as a morally responsible being. But here we meet an organized kingdom. We read of four beasts, representing the Chaldean, the Medo-Persian, the Grecian, and the Roman Empires. The Roman Empire is broken up into ten kingdoms. Among these there grows up an-

other kingdom, which gets the mastery over three out of ten of them. This kingdom is the "little horn" of the fourth beast, before which three of the first ten horns are plucked up. This is the papal civil system appearing. The popes changed times and laws. They persecuted the saints of the Most High.

VI. The First Apocalyptic Beast of John. Rev. 13: 1–8; 17: 1–18.

This is the civil system of the papacy. It is identical with Daniel's "little horn." "The beast whose power is absorbed into the 'little horn' has ten horns (Dan. 7: 7) and rises out of the sea (Dan. 7: 3): the Apocalyptic Beast has ten horns (Rev. 13: 1) and rises from the sea. The 'little horn' has a mouth speaking great things (Dan. 7: 8, 11, 20); the Apocalyptic Beast has a mouth speaking great things (Rev. 13: 13). The 'little horn' makes war with the saints, and prevails (Dan. 7: 21): The Apocalyptic Beast makes war with the saints and overcomes them (Rev. 13: 7). The 'little horn' speaks great words against the Most High, (Dan. 7: 25): The Apocalyptic Beast opens his mouth in blasphemy against God (Rev. 13: 6). The 'little horn' wears out the saints of the Most High (Dan. 7: 25): The woman who rides on, *i. e.*, directs, the Apocalyptic Beast, is drunken with the blood of saints, (Rev. 17: 6). The persecutions of the 'little horn' is to last time and times, and a dividing of times, *i. e.*, three and a half times (Dan. 7: 25): Power is given to the Apocalyptic Beast for forty and two months, *i. e.*, three and a half times (Rev. 13: 5)."

VII. The Second Apocalyptic Beast of John—Rev. 13: 11-18.

This is the ecclesiastical system of the papacy, The "two horns like a lamb" are the parochial and the cloistered clergy. The once true Church of Rome became "the synagogue of Satan." 1. He claimed the power or working miracles. "Doing great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men." (Rev. 13: 13.) 2. Power of beguiling souls. "He deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the Beast." (Rev. 13: 14.) 3. He claimed resemblance to the Messiah. (Rev. 13: 11.) 4. His title is the False Prophet. (Rev. 16: 13; 19: 20.) This portrait corresponds to the Roman hierarchy.

VIII. The Image of the Beast. Rev. 13: 14-15.

That is Jesuitry. The Society of Jesuits was organized in 1540 by Ignatius Loyola. Its general is called the Black Pope. It is secret and oath-bound.

The Encyclopedia Britannica says: "Jesuitry is a naked sword with its hilt at Rome and its point everywhere." Every Jesuit is bound by solemn oath to poverty, chastity and obedience.

Absolute obedience is to be paid to their superior. Hon. R. W. Thompson, in his extended and admirable work on "The Papacy and the Civil Power," says of the Jesuits: "They are simply a band of ecclesiastical officeholders, held together by the cohesive power of common ambition

as compactly as an army of soldiers, and are governed by a commander-in-chief, whose brow they would adorn forever with a kingly crown, and who wields the Papal lash over them with imperial threatenings." Loyola says: "I ought to obey the superior as God, in whose place he stands." Every Jesuit's oath includes these words: "To you, the father general, and to your successors, whom I regard as holding the place of God, I promise perpetual poverty, chastity and obedience," etc. When a novice enters the order his will is first broken; sometimes the first night, when he has fallen asleep, he is awakened, commanded to rise, take up his mattress, and go to another room, and this again and again through the night. If he asks why, or raises the slightest objection or query, he is considered unfit. A company of Jesuit missionaries were seen on a ship on the Mediterranean Sea, going under orders. They said: "Wherever we are, in the garden, in the street, if the command comes to us to go to any part of the earth, to Asia, Africa, America, on any service, we do not wait to enter the house for money, for clothing, or for farewells, but simply and at once start from where we are and go." They are sworn to break any law that conflicts with the orders of their general, and to join any church in which they could be of service to their order. Their organization is perfect as a hand, the wrist of which is yonder on the Tiber, and the fingers in every nation manipulating the civil and political institutions. They are a treasonable order. Their disloyal oaths caused them to

be expelled from Prussia, Italy, Spain, and the South American Republics. They are swarming to the United States. Pope Paul III. sanctioned the Jesuits' in 1540. Pope Clement XIV. suppressed them in 1773. They were driven from Europe. Nothwithstanding their vow to poverty, they had $200,000,000. And though sworn to hold no office except in the order, yet at this time they had twenty-four cardinals, six electors of the empire, nineteen princes, twenty-one archbishops, and one hundred and twenty-nine titular bishops. Pope Pius VI. restored the order in 1814 to help him against Napoleon I. Gregory XVI. recognized them in 1831. Pope Pius IX. and Leo XIII. acknowledged the order and appointed their priests to "teach and hear confessions in all nations."

When the will of the Pope and the general of the Jesuits come in collision, the result is the submission or ruin of the Pope. This order has despatched Popes Sextus V., Clement VIII. and Clement XIV.

What have the Jesuits done? They assassinated President Lincoln. There is the clearest documentary evidence at Washington that the red hand of the Tiber was what struck Lincoln. The defence of Fr. Chiniquy in Illinois by Lincoln against the Jesuits and his assassination in 1865 are connected as cause and effect. A secret order that resorts to murder as a weapon should be driven from the face of the earth. What are they doing? They are filling our editorial chairs. They are teaching our children. They are secretly

guiding the course of legislation, State and national. They are thrusting their hands into the public treasury and amassing wealth by the billion. They are organizing, arming and drilling an army one million strong, at the expense of our government, through the militia; and when the word comes from the Black Pope to strike, America falls. But she will rise again. "Rejoice not against me, O mine enemy; though I fall, I shall rise again."

The famous Gunpowder Plot was a scheme of Rome to destroy the government built upon the Magna Charta in England. Tons of powder were placed in the cellar of the House of Commons in 1665. But the night before it was to have been fired the murderous plot was discovered. The Jesuits are laying such a mine beneath our free institutions. It is nearing the time for firing the mine. Let America take warning.

Antichrist is now before us. The vial period brings God's judgments upon this system of iniquity. The first vial was poured out in the first Reformation. By the testimony of Luther, Calvin and Knox, the papacy suffered a grievous and noisome sore. The second vial began when Henry VIII. divorced England from Rome, 1534; made the Netherlands free states, 1570; destroyed the Spanish Armada, 1588; smote Philip II. of Spain with lice that he died, 1598; and promulgated the Edict of Nantes in France. The third vial brought the Thirty Years' War in Germany, ending with the peace of Westphalia 1648,

which meant religious toleration. The fourth vial fell upon the sun. That means France, "the eldest son of the Church." It brought the French Revolution. The fifth vial fell upon the seat of the beast, the Vatican. In 1798 Napoleon captured the Pope and carried him away. In 1848 the Pope fled to Gaeta. In 1870 he retired to the Vatican deprived of his temporal power. The sixth vial falls upon the river Euphrates drying it up. That means Turkey in Europe gradually declining. Since 1820 he has been "the old sick man." The jealousy of the powers of Europe alone keep him from destruction. There are six powers which control the Continent. They recognize each other's rights, because no one would dare attack the other five. But smaller powers suffer from them. Germany, Austria, and Italy are in league, the league of peace. France has chafed ever since Alsace and Lorraine were taken in 1870, and longs to measure swords with Germany. But she fears to attack the triple alliance. Russia is anxious to attack Austria and clear the way to Constantinople, but she, too, fears the league of peace. The Turkish power on the southeast is not a government, but a system of brigandage, a stench in the nostrils of all civilized countries. The Sultan promises to reform, but never does. In 1877 the Czar of Russia liberated Greece, Servia and Bulgaria. But Lords Beaconsfield and Salisbury went to the conference of the Powers at Brussels in 1878 and forced half of Bulgaria to return to the Turkish bondage. These six powers have five million under arms and ten

million ready for field-service to keep the peace. Let that peace be broken and Turkey in Europe will be blotted out. That ends the sixth vial. Then the prophet sees three unclean spirits like frogs coming up—one out of the mouth of the dragon, one out of the mouth of the beast, and one out of the mouth of the false prophet. These are "spirits of devils" arising out of the three divisions of Antichrist, going out to deceive all nations and prepare them for the final conflict on the field of Armageddon. Then the seventh vial is poured out into the air, the seat of Satan's kingdom, the prince of the powers of the air, bringing a great hail-storm from above and an unprecedented earthquake from beneath, swallowing up Antichrist and his allied forces. Then the angel proclaims, "The kingdoms of this world have become the kingdoms of our Lord and His Christ."

But what of America? This is the divinely-appointed home of civil and religious liberty. A territory equal to Europe, capable of sustaining aud enriching one billion people, separated from Europe by three thousand miles of sea, and from the east by four thousand. It is beautiful for situation. It is a remarkable providence that Martin Luther was nine years old when Columbus sailed westward; so that while Luther, Calvin, and the Reformers were announcing the principles of civil and religious liberty on the Continent, God was opening up a home for them in the west. It is a remarkable providence that, by the flight of the birds, Columbus was carried southward, taking

his Roman Catholicism to South America and reserving North America for Protestantism. It was a remarkable providence that the Roman Catholic fleets were wrecked in attempting to land on the coast of New England, while the Pilgrim Fathers landed in safety. It is a remarkable providence that this has been made the battlefield of human rights, and here slavery has been destroyed for all the world. God has a purpose in the American Republic. When it was organized there were only three republics in the world. Now out of the forty-four governments of the world twenty-three are republics, and of the remaining twenty-one only seven are absolute despotisms, and fourteen are limited monarchies. All this has come about under the influence of our republic. The eyes of all nations are upon us to-day for a model free government. That indicates God's purpose. He would have us set before them a perfect model, a Christian Republic.

When shall these things be? The period of Antichrist was 1,260 years. Dating from 606, when the Pope was made universal Bishop, the 1,260 years bring us to 1866. Near that time the Pope lost his temporal power. Daniel says: "There shall be a thousand two hundred and ninety days." That brings us down to 1896, when we may expect greater upheavals. Daniel adds: "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." That would bring us down to 1939, as the period when Rome should cease to be a power for evil in the world. But dating from 756, when

the Pope became a temporal prince, 1,260 years bring us down to the year 2,000, when the millennium will be fully inaugurated. "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

CHAPTER XXI.

CHRIST'S LAW AND THE LODGE.

THE lodge is the foe of the Republic. It should be suppressed. The government found it necessary to assail the "Knights of the Golden Circle" during the war, for they were plotting to destroy it. It became necessary to throttle the Molly Maguires and Ku-Klux Klans as a means of self-protection. The Supreme Court of the United States has decided that any one who has taken the Endowment House oaths of the Mormon hierarchy should not be naturalized, and if he has been naturalized, should be disfranchised. Let it be proclaimed in trumpet tones, from the Atlantic to the Pacific, that the highest tribunal in our land has decreed that the secret oaths of that religious fraternity disqualify those taking them from becoming citizens; or, if citizens, for exercising the privileges of citizenship.

The murder of Dr. Cronin in Chicago led to the trial of the order of the Clan-na-Gael. Their horrid oaths were exposed, just as the wicked oaths of the Endowment House in Salt Lake City were brought to light in the trial over the Idaho test-

oaths disfranchising Mormons. The courts have decided that these disloyal oaths disqualify those taking them for citizenship.

The secret order of Mafia came over to us from Italy. They showed their true character in the murder of Chief of Police Hennessey, of New Orleans. That assassination was a crime which demanded retribution. Eleven members of the order were put on trial. Through fear of the order the jury acquitted them. A mob attacked the prison that very night and summarily dispatched these guilty wretches. That massacre cannot be justified. It is mob-law, and that is a danger and a symptom of a greater evil behind it. When justice breaks over its legal bounds, no one is safe, and the insidious disease of anarchy is back of it. But a secret oath-bound gang of ruffians and brigands cannot be tolerated here. That massacre was the handwriting on the walls of the secret dens of the Mafia.

The Jesuits are an oath-bound society. They have sworn absolute allegiance to the Pope. The Encyclopedia Britannica says that "Jesuitism," as a secret oath-bound body, "is a naked sword, with its hilt at Rome, and its point everywhere." That sword is being brandished over the public schools of this city. The Boston Committee of One Hundred declared, in a printed manifesto, that it was their conviction that the disloyal oaths of the Jesuits should disqualify the takers for citizenship. These disloyal oaths caused them to be expelled from Germany and Italy, and to be driven from the South American Republics. And

it will be necessary to disfranchise them in our own land.

The murder of Morgan, in 1862, by the Freemasons caused forty-five out of every fifty of the members to leave the order. In their indignation they exposed the oaths by which the lodge bound its members. This gave rise to the law which was passed by the Vermont Legislature in 1833. "A person who administers to another an oath or affirmation, or obligation in the nature of an oath, which is not required or authorized by law, or a person who voluntarily suffers such oath or obligation to be administered to him or voluntarily takes the same, shall be fined not more than $100 and not less than $50; but this section shall not prohibit an oath or affidavit for the purpose of establishing claim, petition or application by an individual or corporation administered without intentional secrecy by a person authorized to administer oaths, or an oath or affidavit for the verification of commercial papers or documents relating to property, or which may be required by a public officer or tribunal of the United States, or of any state, or any other country, nor abridge the authority of a magistrate."

In 1839 the Legislature increased the penalty to $200. Massachusetts and New Hampshire adopted the Vermont law. Daniel Webster, the great lawyer and statesman, said: "All secret associations, the members of which take upon themselves extraordinary obligations to one another and are bound together by secret oaths, are natural sources of jealousy and just alarm to

others, and especially unfavorable to harmony and mutual confidence among men living together under public institutions; and are dangerous to the general cause of civil liberty and justice. Under the influence of this conviction I heartily approve the law lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations." Massachusetts repealed this law in 1880.

Let the Vermont law be adopted by the forty-four states of the Union. Let Congress crystallize it in a national law. That will drive secret oath-bound societies beyond our borders.

I. *Secrecy is opposed to Christianity.*

Joseph Cook distinguishes between "gilt-edged" and "guilty-edged" secret societies. The Highbinders of California are imported from China. The Flowery Kingdom is honey-combed with these secret orders. Their chief weapon is murder. The government has tried in vain to suppress them. The Mafia, the Clan-na-Gael, and the Nihilists have been imported from Europe. They use assassination as a means of accomplishing their designs. The Endowment House of Utah and the Masonic fraternity have resorted to murder. These are very different from the Orangemen, the Knights of Labor, Sons of Temperance, the G. A. R. and the A. P. A. But all are alike in the element of secrecy, and that is the badge of Satan's kingdom. Go to any prison, and you find criminals old and young, red-handed murderers, petty thieves, gamblers, adulterers, blasphemers and Sabbath-breakers. Some are vicious,

others are kind and tender; some are dangerous, others are harmless. But all belong to the class known as law-breakers. So some secret societies endanger life and property, while others have no disposition to invade the rights of any man. But all have covered themselves with the dark mantle of secrecy. Darkness is the tent that incloses the kingdom of the evil one. Secret societies, one and all, are within that "tent of wickedness." God's people are required to come out of that tent and have no fellowship with the unfruitful works of darkness.

II. *An oath of secrecy is disloyal.*

It is positively forbidden in the Scriptures. The law is stated in Leviticus 5 : 4, 5. "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." This evidently prohibits taking an oath to keep something secret the nature of which we do not know beforehand. The thing may be good or it may be bad; but in either case we are guilty. The Anarchist's oath may bind him to conceal a crime, the oath of an A. P. A. may bind him to do a good work. But in either case, taking the oath to conceal that which is said and done in the lodge involves us in guilt. But the lodge-oaths are sacrilegious. Think of a man swearing "to ever conceal and never reveal their secrets, on pain of having his throat cut from ear

to ear, his bowels torn out, his body burned and the ashes scattered on the rough sands of the sea where the tide ebbs and flows twice every twenty-four hours!" Think of a Christian taking the Master Mason's oath: "I promise and swear that a Master Mason's secret, given me, in charge as such, shall remain as sacred and inviolable in my breast as in his own, murder and treason excepted, and they left to my own election!" Think of a Christian minister taking the oath of the Royal Arch degree, which amends the above thus: "Murder and treason *not* excepted!" Where is the safety for society when the men to whom it looks for counsel and guidance bind themselves by such oaths?

III. *The Lodge takes the time and means belonging to the family and the church.*

The husband and father who spends his evenings in the lodge is guilty of depriving his family of his companionship and instruction, to both of which they are entitled. The man who takes the means upon which his family depends for support and uses it in paying lodge dues and buying rich regalia for dress-parade, is a thief. The church-member who goes to the lodge instead of the prayer-meeting, is guilty of breaking his religious vows. And the professed Christian who takes the Lord's tenth of his income to pay lodge fees and purchase degrees and corresponding outfits, is a sacrilegious robber of the Church's treasury. The Church is robbed to-day by her members who use her portion in building masonic temples and providing rich apparel and sumptuous banquets. If

secret orders were abolished and the Church received the money of which she has been filched to support them, her work could be so enlarged that all nations might hear the gospel preached in their own tongues during the present decade.

IV. *The lodge is idolatrous.*

In the lodge, Pagan, Mohammedan, Jew and Christian unite in worship. But whom do they worship? Not the Christian's God, for it is not good masonry to mention Christ's name in the lodge. They sacrifice to devils, not to God. As was said of the Samaritans, whose religion was a strange medley of the heathen nations with whom the King of Babylon colonized the land and the few Israelites left after the deportation: "They feared Jehovah and served graven images." But idolatry pollutes the land. The lodge should be banished.

Now we raise the question: What is the present duty of the friends of Christ who repudiate the lodge to make their reform complete? I answer:

1. Let them refuse to commune in any Church that allows members of the lodge fellowship. In proof of the validity of this position, I cite the case of Moses when Israel made the golden calf their god. He was indignant and broke the tables of the law to pieces. He interceded for the people with such zeal and earnestness that he even asked to have his own name blotted from God's book rather than have his prayer fail. But he was still identified with the people, and their sin was his, and God did not hear him. But when the pillar of cloud, the emblem of God's

presence, removed from the camp and stood afar off in the wilderness, Moses was convinced that he must separate himself from this idolatrous people. So he removed the tabernacle from the camp and set it up afar off, and those who feared the Lord came out to the tabernacle to worship; and the pillar of cloud overshadowed the tabernacle, and the Lord talked to Moses. Separation from that idolatrous church of Israel was essential before Moses and the faithful could commune with God.

Now the parallel is complete. The Reformed Churches have largely apostatized in and through the secret empire. The lodge members are admitted to full communion in the majority of them. This is idolatry, of a worse type than Israel at Sinai. God's people *must* separate themselves from it, else God will not hear them. They must have faith strong enough to part company with sin and lay hold upon the Divine arm, else they cannot have fellowship with Him. Hence the significant command of Paul in Hebrews: "Let us go forth therefore unto him without the camp, bearing His reproach."

2. Let them refuse to exercise their political privileges in the voting society so long as the members of the lodge are permitted to vote and hold office in that body. In proof of the correctness of this position, we cite the case of the two spies, Caleb, the son of Jephunneh, and Joshua, the son of Nun. When Israel first came to the borders of Canaan, Moses sent twelve men, one from each tribe, to view the land. They brought

back a cluster of Eschol grapes and reported that the land was indeed good. But ten of the spies raised a false report. They said the Anakim are there; they have walled cities and chariots of iron, and we were in their sight and in our own as grasshoppers. And they advised the people against going over. Immediately they began organizing the people and appointing officers to return to Egypt. But Caleb and Joshua protested. They would have nothing to do with this organized rebellion. The ten men died by the plague, but the two dissenters lived. Then the Lord commanded the people to return to the wilderness for forty years. Now they are anxious to go up and possess Canaan, and in spite of the remonstrance of Moses, they do go up and are smitten. But Caleb and Joshua would not be identified with them in going up contrary to God's command. They dissented and stood aloof until the people were willing to go in God's way.

Now the voting body in our land admits lodge members to every political privilege, and makes them eligible to every office and trust in the land. Satan has a larger share of the control of our politics through the secret empire than Christ has through His Church. Now if the friends of Christ would please Him; if they would be His honored instruments in bringing about a reformation, and if they would have his blessing, they must separate from the political body as political dissenters. This frees us from responsibility for the iniquity.

In Ezek. 14th chapter, we have an account of

Israel's apostasy, and God says: "Though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness." A reference to the history of these men indicates that they overcame by separation from the evil. This makes the evil odious and creates public sentiment against it. The apostles and early Christians made idolatry odious by separation from it. The Reformers of the sixteenth century made Roman Catholicism odious by separation, and the hierarchy was checked in its mad career. The Covenanters of Scotland, by separation, made the Prelatic Establishment odious, and secured the Revolution of 1688. Wendell Phillips and the Garrisonians and the Covenanters made slavery odious by separation from the government that supported that sum of all villainies. And to-day the Covenanters are making the political atheism of the United States Constitution odious by separation from the political body that has accepted of authority under it. Now let the anti-secret society people make the secret empire odious by refusing to have political fellowship in the political body that receives the members of the lodge.

CHAPTER XXII.

CHRIST'S LAW AND THE SALOON.

WENDELL PHILLIPS was right when he said: "It seems to be the way of reforms to try every conceivable method before the right one will be adopted." "Cardinal Lavigerie arouses the civilized world to protest against the slave traffic of the cruel Arabs of East Africa, and urges the co-operation of all Christian nations to secure its suppression. Henry M. Stanley goes thither, attended by armed men, and shoots down the slave-drivers, all in the name of humanity, Christianity and God! But, in the United States of America, 'the land of the free and the home of the brave,' 250,000 drink-dealers hold government permits to debauch, pauperize, brutalize and enslave our brethren, our fellow-citizens. The actively employed dram-shop army of slave-drivers in our country numbers nearly 500,000 men. The roadways of the slave caravans of Africa are not bordered with so many bones or studded with so many skulls as the roadways of the liquor traffic in these United States; yet, when intelligent, reputable Christian men and women demand the suppression of the liquor traffic, with its horrible record of personal and public crimes, no epithet

is too vile, no characterization too brutal to be applied to them, and often by the very leaders of the press and public opinion. This is one of the gross inconsistencies of our civilization." Prohibition is the only true remedy for the liquor traffic. This is as old as the law of Sinai. The children of Israel were required to build battlements to the roofs of their houses, and if any casualty occurred from neglecting this, the owners were held responsible—eye for eye, hand for hand, life for life. Prohibition is the battlement that the State must build to our national temple. And so long as the State fails to do this, it is responsible for the evils of the liquor traffic. The Nazarite was the "crank" of his age; the Rechabites were the Prohibitionists of their times. They refused to surrender to the "liberalism" of the heathen or to the "compromising spirit" of their own people. "The Chinese Emperor, Key, was a more radical prohibitionist than Neal Dow or St. John of the modern days. That cranky celestial ordered the uprooting of all the vines of his empire, forbade strong drink to the people, and when a lot of Chinese 'personal-liberty legislators' violated his law, he incontinently drowned them in the casks of their own illicit liquors. Lycurgus extinguished vine-culture and ordained prohibition in Lacedemonia. Lycurgus is a good authority with lawyers even to this day, except on the subject of prohibition." By a law of Mohammed, "the Western Saracens abstained not only from wine, but from all fermented or distilled drinks whatsoever. Six millions of these truest sons of tem-

perance held their own for seven centuries against great odds of heavy armed Giaours, excelled all Christendom in astronomy, medicine, agriculture, chemistry and linguistics, as well as in the abstract sciences, and could boast of a whole galaxy of philosophers and inspired poets."

I. The State, as the guardian of public rights, should prohibit the liquor traffic. The old Roman maxim was: "The public safety is supreme law." The State forbids the carrying of concealed weapons on the ground that the public safety is endangered thereby. The erection of noisome vitriol works or powder magazines within the city limits is prohibited for the same reason. The liquor traffic endangers the life and property of the people. It should be outlawed. The rights of the individual are limited by the rights of society. There is no "personal liberty" to trample upon the rights of others. The State quarantines against contagious diseases. There should be a perpetual quarantine against the disease of drunkenness. Yellow fever is an imported disease. The germs are brought in ships from foreign lands. It is a crime to bring these germs to our shores. The drink habit is a disease. The germ is in the alcohol. The business of the saloon is to scatter these disease germs. It should be outlawed. In his "Pleas for Prohibition" Rev. Sam Small says: "The 'heredity' is in the drink and not in the man. The Talmudic legend about Noah's trouble with strong drink has much wisdom in it, if not revelation. It tells that Satan, anxious to cast down Noah, yet certain that the latter was

acquainted fully with the apple event in Eden, and would scarcely succumb to a like approach, was at a loss how to proceed. But Noah having planted a harmless vineyard (for up to that time the grape had done man no evil), Satan shrewdly turned this circumstance to his profit. He slew a sheep, a monkey, a lion, and a hog, mingled their blood, and with the compound fertilized the roots of Noah's vines. They bore grapes that purpled with the dark essences of those animal natures, and 'Noah drank of their wine and was drunken,' a shame to himself and a laughing-stock to his sons. The author of this legend was a shrewd observer, if not an inspired revelator. No man who has ever himself taken the 'Drunkard's Degrees,' or seen another pass through the processes of drink debauchery, can fail to recognize the philosophic basis for the legend. How innocent as any lamb of wrong-doing or wrong-ending is the man who is in the first, the social, or 'sheep degree' of the Order of Drunkards. Next, how frisky, funny, merry-making, when passing through the second, the maudlin, or 'monkey degree!' Then how fierce, ungovernable, dangerous, when undergoing the third, or lawless or 'lion degree!' Lastly, how brutish, filthy, offensive, when overtaken by the fourth, the helpless, the 'hog degree!' Is it a case of heredity? I think not." The late Senator Stanford found it necessary to introduce into the U. S. Congress a bill asking that the brandies and whiskies necessary to enforce the California wines to make them marketable be free from duties and taxes. Those vineyards are the

same kind of a curse to our nation that the breweries and distilleries are. Gladstone said: "It is the duty of government to make it as easy as possible for them to do right." It would be easier for the people to do right without the vineyards of California, and the breweries, distilleries and saloons all over this land. A Roman Senator always ended his speeches with the words: *Dalenda est Carthago.* Let us demand that the drink traffic be destroyed. The *New Era* uses this illustration: "Twenty-five snakes running in the streets and biting the children, that is free whisky. Twenty-five snakes in a box with twenty-five holes in it, that is low license. Twenty-five snakes in a box with twenty-five holes in it and five stopped but twenty open, that is high license. Twenty-five snakes driven over to the next town, that is local option. Twenty-five snakes with their heads cut off, that is Prohibition." Let us slay the monster with 250,000 heads.

II. As the guardian of the nation's resources the State should prohibit. The State of Ohio collects $2,000,000 tax annually from the saloon. That looks like a public benefit. But the saloon costs that commonwealth $70,000,000 per year. Why not crush the saloon and save the $68,000,000? The liquor traffic consumes 45,000,000 bushels of wheat annually in the United States. That seems to be a great market for the farmers. But if the drink traffic were destroyed the farmers would have a market for 150 to 180 million bushels of wheat. Why not take it? The general government has gone into the liquor business. Every

gallon of whisky sells for $1.10. On this the government collects 90 cents revenue. So that for the sake of $95,000,000 revenue per year the government has gone into the liquor business nine elevenths partner. The liquor traffic costs our nation directly and consequentially $2,000,000,000 annually. Oh, for statesmen who could rise up to to a moral plane where they could say: "Save the $1,905,000,000!" "Tao Kuang, the Chinese Emperor, forbade the use of opium among his people. He made the traffic a capital offence in 1858. He destroyed twenty million dollars of the deadly drug belonging to England, as our fathers destroyed their tea in Boston harbor. At the cannon's mouth, England and America forced open their gates. The mother country monopolizes the purchase of opium in India, buying it at three and one-half shillings and selling it at eleven. It gets, not thirty pieces of silver, but thirty million dollars for revenue by its covenant with hell." For the sake of $95,000,000 revenue our government has made such a covenant with hell.

III. The State, as the divinely-appointed agent for punishing crime, should prohibit. Browning, the Boston wife-murderer, confessed that he killed his wife because she would not give him her earnings at the wash-tub to spend in the saloon. Burke, the notorious Irish murderer, said that he never felt the pangs of conscience but once. When he took up a little child to kill it, it smiled in his face. That smile touched his heart. He drank a glass of rum. That quieted his conscience

and the deed was committed without hesitation. Bishop and his copartner in crime prepared themselves for the murder of the Italian boy by a plentiful imbibition of rum. "O thou miserable spirit of wine! If thou hast no other name to call thee by, let us call thee by the name of devil!" Either we must destroy the liquor traffic or it will destroy us. It is a gigantic thief and should be put behind the walls of prohibition. It is a monster murderer, and should be arrested and executed. Lord Chesterfield, that cool-headed statesman, calls saloon-keepers, "artists in human slaughter." It poisons the life of the family, the Church and the nation, and should be banished from the land. It breaks and tramples under foot every precept of the Decalogue, and should be destroyed outright. "Rulers are not a terror to good works, but to the evil. He is a revenger to execute wrath upon him that doeth evil." During the memorable Southwestern Railroad strike a bloody riot was averted in Fort Worth, Texas, by the mayor ordering every saloon closed. Bloodshed was prevented in 1889, when the new Territory of Oklahoma was opened to the throngs of eager settlers, by the government stripping the caravans of all liquor. In the awful flood of Johnstown, Pa., in 1889, hundreds perished of their helplessness through drink. And the work of rescue and rehabilitation was made successful by officers of the State military enforcing prohibition.

IV. As the guardian of the home, the State should prohibit. The Greeks fought for twenty

years before Troy in the interests of the home. Rome fell because she did not guard the home. A nation that guards the home is strong; a nation that pollutes the home is ready to die. The liquor traffic is winding its coils about the home like the serpents of Laocoon, and crushing out its life. The serpent's head must be crushed. The home must be delivered from this enemy or the whole nation will be ruined.

V. As the guardian of the nation's honor, the State should prohibit. The saloon vote is solid for the party that favors it. Take this fact: "In Toledo, Ohio, with 90,000 population there are 800 whisky and beer-shops. The vote of the city is 15,000. Now these shops will average two votes each, the proprietor and one assistant, which makes a total of 1,600. This is a tremendous power, especially as it is wielded by one head. All these men belong to the Liquor Dealers' Association, and act together."

This is true of every large city. New York has 40,000 liquor votes subject to one head. There are 1,000,000 such votes in the United States. A U. S. senator said: "Men talk about the power of banks, railroads, and other great corporations in Congressional lobbies. I tell you the hardest ring to stand up against is the liquor ring." Here is a picture of the way it is done. The liquorites go to the head of a great journal, noted for its purity and say: "Now, look here; you publish your paper to make money. We are assailed by the fanatics, and must defend ourselves. They have the churches, the speakers,

the women, all on their side. Our only way to reach the public, and appeal to its fairness and interest in this matter, is through the press. Of course, we know you will not sell your own opinions for money to anybody, but we do not want our money to be taken by men who turn upon us and rend us on the self-same instant. Now, we want to occupy your columns during the campaign with matter prepared in our interest. This is purely a business transaction with you. We pay reading-matter rates per line, and agree to print so many lines per day. All we ask in return is that you do not yourself attack us. We do not ask you to champion our cause. But when the prohibition fanatics want to print their side of the case, you are to be fair to us, and charge them the same rates you do us." The contract, "a purely business transaction," is made. "The boodle of the liquor trade flows silently, swiftly, in a golden stream into the pockets of 'this cultured, Christian and fair-minded journalist.' The temperance people come bravely to battle, and ask the privilege of replying to the lies and billingsgate of the liquorites. The 'cultured Christian, fair-minded journalist,' receives them blandly, and gently informs them that, in view of the heat of the campaign and the mass of matter offered, all of which it would be impossible to print, while to reject arbitrarily would offend his very dear friends, 'in order to be perfectly impartial, we have determined to print nothing on the subject for less than reading-matter rates.' 'How much is the rate?' 'One dollar per line!' 'What!

do the liquor men pay that price for all the columns of stuff they are having you publish?' 'Oh, yes.' No wonder the honest citizen goes away bearing his manuscript, and with his amazement too great to give space for even indignation. You say this is a hypothetical case. Would to God, for the honor of American journalism, I might confess it is so; but I speak that which I know, when I say the above transaction is a common method between the press and the liquorites." Rev. Samuel Small is in a position to know how true this is.

Here at Medford, near Boston, is a firm that has engaged to send 3,000 gallons of whisky daily for seven years to the Congo. A recent war of two years in Liberia, South Africa, resulted in slaying 8,000 men, and their mothers, wives and children perished of hunger. That war started in a saloon. Two chiefs got drunk in a saloon and quarrelled. They called their tribes to fight it out, and this war followed. The rum in that saloon was sent from this Medford distillery. A ship lately left Boston harbor for the Congo with missionaries. The Ladies' Missionary Society held a prayer-meeting on deck to encourage the hearts of their departing friends. And while they were singing hymns, the husband of the lady who was conducting the meeting was down in the hold of the ship storing away the barrels of whisky which he was sending to the Congo. The wife sending the messengers of life, the husband sending the instruments of death on the same ship to the Congo! And more would be ruined by the

latter than could be reached by the former. The race war in the South is largely a liquor war. The bloody riot of Homestead originated in a saloon. Drunken men caused it. The Coxey movement is inspired and sustained by drink. The honor and integrity of our nation demand the destruction of the liquor traffic.

CHAPTER XXIII.

CHRIST'S LAW AND THE SABBATH.

THE Sabbath is a world-old and world-wide institution. Instead of being local and temporary, it is original and absolute, universal and permanent. There are three reasons why the Sabbath should be observed and preserved.

I. It was instituted in Eden. God, by his command and example, consecrated a rest day after six work days. The question is asked: Was Adam a Jew? Not unless the family is a Jewish rite, not a Gentile. Not unless the weekly rest day is for the Jews only, and not for Gentiles. These two ordinances came down from Paradise to all the race. Adam was no more a Jew than a Greek, no more a Greek than a Roman, than an Englishman or an American. He was the father of all mankind. The Archadean tablets, written on stone and pottery, date back 2000 B. C. They speak of the seventh, fourteenth, twenty-first and twenty-eighth days of the month as holy. They were within two generations of Noah, and Noah was only two generations from Adam. They had the original Sabbath.

II. It was re-enacted at Sinai. It was made the keystone of the Decalogue. But the Deca-

logue is the basis of moral legislation. Justinian was made Emperor of Rome in 527 A. D. He reigned thirty-eight years. He restored unity between the Greek and Latin Empires. His great work, however, was collecting the codes of his predecessors and preparing a digest of them. His was called the Trebonian Code. It was the best Rome ever produced. The Ten Commandments were its foundation. Charlemagne, King of France, was crowned by the Pope as Emperor of the holy Roman Empire in 800 A. D. His reign was specially conspicuous for the code of laws which he prepared. Their basis was the Decalogue. Alfred was make King of England in 837 A. D. He was called the good king. He gave England the best code she had, prior to the Magna Charta. It was founded upon the Ten Commandments. On the 9th of July, 1891, Senator Quay made the motion to donate $2,500,000 to the World's Fair on condition that the gates be closed on Sabbath. Then calling a page he gave him what he called an old law-book (it was his father's Bible) and asked him to carry it to the clerk's desk that the section he had marked might be read. The clerk read the fourth commandment to the Senate. Like a good lawyer the senator said not a word but rested his case there. That argument was the sword of Goliath. There is none like it.

III. It was recognized and confirmed by Christ while on earth. The Pharisees had a traditional Sabbath. According to them it was unlawful for a man to carry a pocket-handkerchief outside the walls of the city, though he might carry one with-

in. If there were no walls, a cord was drawn where the wall should be, and the same law obtained out and inside the line. It was wrong to wear shoes with iron nails on Sabbath for they might tramp out the wheat. It was wrong for a man to carry two loaves of bread, though he might carry one. They had many scores of such regulations. The Saviour set His face like flint against them. He performed miracles on Sabbath to show His freedom from them. These commandments of men were not and are not binding.

The Jewish ecclesiastical Sabbath, among other things, required double the number of sacrifices. That Sabbath was abolished in the death of Christ. But its lesson is still in force, that our Sabbath is to be used in active service for God and humanity. It is not a rest of inactivity and idleness, but a rest in change, from the lower and secular, to the higher and religious. The Jewish civil Sabbath had divers local regulations. The Sabbath-breaker was punished with death. But this has departed with the Jewish State, which was ended by the Romans when Jerusalem was taken fifty years before Christ. But the fourth commandment remains unchanged. That stands with the Decalogue for all time. It is asked: Was Christ a Jew? Yes, He was circumcised. He kept the Passover. He offered the sacrifices and paid the temple tribute. But after His death and resurrection He was no longer a Jew, but the Head of His covenant people in all nations. The Saturday on which Christ lay in the grave was the darkest in the world's history. The disciples could think of it only as a day of

gloom and sadness. But the day on which He arose was the most joyful of their lives. They saw the Lord and rejoiced. The next day He was gone. The following day He came not. They begin to be anxious. Day after day their anxiety deepens, until Saturday is deep darkness again. But the next day He reappeared. They are overjoyed. As a matter of course the first day becomes their Sabbath. On that day Christ sent His Spirit. And through all the Christian centuries He has set His seal upon that day in giving His spirit to His people as they gather for worship in the sanctuary.

"The teaching of the Twelve Apostles," a document written about A. D. 150, and not known in modern times until a few years ago, throws great light upon Apostolic example and precept as to the Lord's day, Baptism, Prayer, etc. It makes clear the meaning of the words "not forsaking the assembling of yourselves together," Heb. 10: 24, and of the phrase *stato die*, in Pliny's celebrated letter to Trajan, A. D. 110. It obviously inflicts a mortal wound on the loose Continental theory as to the Sabbath. The Christian Sabbath rests upon the tripod, Eden, Sinai and the empty tomb of Jesus Christ. Here it will stand until the last trump shall sound and the dead arise.

The civil Sabbath has abundant authentication in approved examples. The prophet Jeremiah was commanded to go and stand in the gate of Jerusalem and say to the rulers in the land: "Thus saith the Lord, Ye shall bear no burden

on the Sabbath day." That would mean, if the prophet were sent to Washington, to President Cleveland and his cabinet, to Congress and the Supreme Court: "Thus saith the Lord, the railroad and United States postal service shall be discontinued on Sabbath, and the Sunday newspaper shall be prohibited that my land may have her Sabbath." Then the prophet added that God would pour out His blessing upon the whole nation if this order were enforced. But if they disregarded it, a fire would be kindled in their gates and it would consume their palaces, and it should not be quenched. They gave no heed, except to arrest the prophet and cast him into a foul prison. But God fulfilled His word. The Chaldeans invaded the land, burned their cities and villages, carried the people to Babylon and kept them in slavery for seventy years. And here is the reason God gives: "That my land may have her Sabbaths." They had incurred a debt of seventy years of Sabbaths and payment was exacted. How shall our nation pay the debt we are incurring by our high-handed Sabbath profanation? Did you observe that President Carnot of France was assassinated on Sabbath day, on his way from a public banquet to the theatre? Chicago opened the gates of the World's Fair on Sabbath, and her mayor, Harrison, is shot down on the Sabbath. The Pullman Car Company is a leading Sabbath-breaker in our land, and it suffers in the late riotous strike. For a whole year the hand of God has rested upon the entire nation, as if warning us against Sabbath desecration. After the

captivity Nehemiah inaugurated a Sabbath Reform in Jerusalem. He saw some treading wine-presses, lading asses and bearing sheaves on Sabbath. He says: "Then contended I with the nobles of Judah, and I said: What is this evil that ye do? Did not our fathers thus and bring all the evil of the captivity upon us? And yet ye bring more evil upon us?" Then he ordered the gates of Jerusalem to be closed on Sabbath. Some Tyrian merchants came with their wares, but finding the gates closed, lodged outside the city limits. "Then I ascended the wall and said: Why lodge ye about the wall? If ye do so again I will lay hands upon you." And he adds with grim humor: "And they came no more on the Sabbath." This narrative clearly indicates that the responsibility for Sabbath desecration lies with the government. Hence we have Sabbath laws in every State of the Union except one. In 1862, President Lincoln issued an order that all unnecessary work be discontinued in the army and navy on Sabbath. President Harrison renewed the order. And on the strength of that order President Cleveland recently released private Cedarquist who had been court-martialed at Omaha, because he refused to report for target-practice on Sabbath, and ordered the arrest and court-martial of Major Worth who issued the command for Sabbath practice. In the military academies of West Point and Annapolis, Lincoln's order is observed. In August, 1892, both Houses of Congress passed a law and the President signed it, closing the gates of the World's Fair on Sab-

bath. But the directors repudiated the law. That was as certainly an act of rebellion as the firing upon Fort Sumter in 1861. As Lincoln suppressed that rebellion, Cleveland should have stamped out this one. George Washington suppressed the liquor-riot, President Jackson smote incipient rebellion, and President Cleveland ought to have profited by their example. But our national government is itself a Sabbath-breaker, and this gives it pause in enforcing the law. There are 2,000,000 unwilling toilers on Sabbath day in the United States. I ask them: "Why do you break the Sabbath?" They answer: "We would be glad, for the sake of ourselves, our families, our country and our God, to rest on the Sabbath. But our employers compel us to work on Sabbath on pain of losing our position. Their order is a two-edged sword; if we disobey it kills our body, if we obey it kills our soul." Now, it must be said in candor, that there is not much of the martyr spirit here. They did wrong in consenting to work on the Sabbath. They ought to have obeyed God and left the consequence with Him. But those who make Sabbath work the condition of their being employed have the greater sin. Who are their employers? They work for street-car companies, railroad companies, and for the United States Government in the mail service. But who is the principal? We went to the president of a street-car company and asked him if he was responsible for the Sabbath work of his company. He said: "I am only the servant of the directors. Personally, I believe in

the Sabbath and keep it faithfully." Then we went to the Board of Directors—the majority were church-members. They said: "The churches do not regard it as wrong to run the cars on Sabbath. They are a great convenience in getting to and from church. The public demand them and we meet the demand. Besides, we are only agents. The owners of the road require it to be run seven days in the week." We asked: "Who are the owners?" And they named the stockholders. All but three or four of these were church-members. They said: "We do not regard ourselves as responsible for the Sabbath desecration charged upon our road. Holding stock in a corporation does not make us responsible for the crimes of the body. Besides, the company was incorporated by the government; and if it is allowed to break the law, the government is responsible." Then we went to the government, and said: "This government compels half a million men to break our Sabbath laws in the United States mail service. This government gives charters to street-car companies and railroad corporations which deprive as many more of their Sabbath rest and make them law-breakers." The reply was: "This is a government of the people, by the people, and for the people. It is based upon public sentiment. The people demand that the postal service, railroad service and street-cars be continued on Sabbath. From that decree there is no appeal. Besides, we have been observing the churches. Their members use the street-cars, railroad trains and post-office on Sabbath.

Their members do the mechanical part of this public work on Sabbath. Their members are stockholders, officers and directors of these Sabbath-breaking corporations." And so we conclude that the churches one and all uphold the public verdict. If the churches would lift up a faithful testimony against this Sabbath desecration and exclude from her membership all who are personally, or by implication, guilty of the crime, then this public Sabbath-breaking would cease. But, till the churches do their duty, it will go on.

Our statute laws read, common labor is prohibited on the first day of the week, works of necessity and charity excepted. A farmer would be arrested for ploughing his corn or reaping his wheat on Sabbath. That is common labor. But a physician visits his patients on Sabbath as on other days "without let or hindrance." That is a work of mercy. If Jordan, Marsh & Co. would run their store on Sabbath, the proprietors would be arrested. But the Parker House and every other hotel does the same work on Sabbath as on other days, and they are undisturbed. It is a necessity. But railroad trains, Sunday newspapers, and street cars, and the United States postal service are granted a special dispensation. Why? Not because they are a necessity, for it has been demonstrated by actual experience that this discontinuance would not only be no injury, but a positive blessing to society. It is because the Church has not borne a faithful testimony. And so long as her members are owners, operators

and users of these Sabbath-breaking enterprises, and the Church does not discipline them for breaking the fourth commandment, she cannot testify. If she did the retort would be, "Physician, heal thyself." If the churches will not make war on these violators of the Sabbath law, then who will? I can see no hope until God comes in His judgments and makes these enterprises a financial loss to those interested in them. Perhaps that is one of the lessons in our present financial strait. If this pressure should continue until these corporations would be compelled to shut down one day in seven to cut down their expense one-seventh and thus save themselves from ruin, what a blessing it would be to our country. But there is no more response to the truth in this matter than there was to Phillips and Garrison's message against slavery before the war.

Recently I had a conversation with a city minister. He said: "One of my members is a stockholder in and president of a Sabbath-breaking corporation. I do not like it, but the way is not clear to do anything." "If one of your members were a conductor on that road and worked on Sabbath, would you not discipline him?" "Oh, yes; that would be a clear case of breaking the fourth commandment. He would be personally guilty of working on Sabbath and neglecting the ordinances. But Elder —— would not think of working on Sabbath himself, and he attends upon the ordinances regularly." "Then you think a man is free from responsibility for the sins of a corporation, so long as he does not do the me-

chanical part of the work, even though he be the proprietor. A member of your church might be the proprietor of a house of ill-fame. And so long as he had no personal relation with his harlots and attended regularly upon the ordinances, you would regard him as entitled to all the privileges of the Church." "No, that is not my position. I think the first mistake of Elder —— was investing his money in a Sabbath-breaking incorporation. But now that he is in it, I would not require him to come out at a sacrifice. We must give him time." "Well, as the seventh commandment is no more sacred than the fourth, you would say to a member who had invested his money in a house of ill-fame, 'Your first mistake was in going into that business. But now that you are in, we will not require you to throw away your money. You may continue to destroy those victims of lust until such time as you can see your way out to advantage.' The question naturally arises how much time will you allow this Sabbath-breaker? I suppose ten years would not be too long?" "No, I would not allow ten." "You surely would be merciful and allow him eight?" "No I would not allow him seven and a half." "Well, my brother, if you regard this as religion there will come a time when your eyes will be opened and you will see your nakedness. If there is any such thing as breaking the fourth commandment, then Elder —— is guilty of breaking it. And by your silence and refusal to act you are a party to his wrong-doing. If you would do your duty he would either sever his

connection with that corporation at once or else be deprived of his privileges."

When Dr. Guthrie preached a scathing sermon against the vices of the established clergy, his friends came to him and said, "Why did you say those things?" "Are they not true? Are not those prelates guilty of gambling, drunkenness, fornication?" "Yes. What you said is true. But it hurts the Church and injures the influence of the ministry to say so. Why did you not say it in Latin and the clergy could have read it?" "When they sin in Latin I will condemn them in Latin. But while they sin in English I must condemn them in English."

The Sabbath is observed in every national and State and municipal prison and workhouse in the land. Why not do so well by our free citizens?

CHAPTER XXIV.

CHRIST'S LAW AND DIVORCE.

IN an address before the National Reform Convention in Allegheny, November, 1893, Rev. T. P. Stevenson, D.D., used this illustration:—

The human body is composed of life-cells. So long as these are healthy and active, nourishment and strength are communicated through them. But when they are diseased and prematurely decay, pain and death seize the body. The nation is an organic body. It is made up of living cells, Every family is such a life-cell. When these cells are kept pure and healthy, the nation grows and prospers. But when they are polluted, diseased and decayed, national dissolution and death follow, A nation without homes is weak. A nation with houses built according to God's word is invincible. De Quincey, in his Essays on the Roman Cæsars, tells us "that during the first four hundred years of the Roman commonwealth not one divorce was applied for or granted. That was the period of Roman glory, of republican virtue, of heroic self-sacrifice. In later Rome divorces were as numerous as marriages, and her chief citizens reckoned their lives, not by the terms of the consulates under which they had lived, but by the number of

marriages they had made. Then came the barbarian hordes from the forests of Germany clad in sheep-skins and bear-skins, but holding sacred the family relation, and Rome perished before them."

Seven years ago the United States Congress appropriated $10,000 to be used in investigating the workings of the divorce laws in the several States. The work was committed to the Hon. Carroll D. Wright. His report filled a volume of more than 1,000 pages. It was made up of returns from the clerks of county courts of about 96 per cent. of the counties of the United States, covering over 98 per cent. of the population. The inquiry was made to cover a period of twenty years, from 1867 to 1886. In that time 328,716 divorces and separations were granted. Illinois granted 36,072 in that time, Ohio 26,367, and Indiana 25,193. The total for the year 1886 was 25,535. In the year 1867 the number of divorces granted was 9,937. The increase during the twenty years was 157 per cent. The increase of the population was only about 65 per cent.

There are 46 sets of divorce laws in as many States and Territories, and no two are alike. Among them all 42 grounds of divorce are recognized. When all causes, stated differently, but practically meaning the same thing, are eliminated, there remain 25 distinct grounds for absolute divorce. "South Carolina grants no divorce for any cause. New York allows full divorce for one cause only, with liberty of remarriage only to the innocent party—the only State whose statutes

stand with the law of Christ. Other states recognize ten, twelve, and fourteen grounds for divorce. The State of Washington still retains the 'Omnibus clause,' whereby, after reciting certain specified causes, the judge is empowered to grant divorce for any other cause in his discretion, when such a course seems to promise the greater welfare of the parties. Several states have no provision for limited divorce, or legal separation. All divorces are absolute and carry with them for both parties the liberty of remarriage." "In South Dakota until lately the law required only three months' residence, and the court accepted residence in a hotel as sufficient to enable any stranger to bring suit for divorce, and did not require actual or personal service of the notice on the other party. The notice might be published in a Dakota newspaper and mailed to the respondent, 'if the address be known!' Cases were not unknown in which divorces were granted without any hearing from the defence, because the defendant had never heard of the summons. South Dakota became the Mecca of those in other states who desired to escape from matrimonial obligations. A class of lawyers sprang up who throve on this business, and did not hesitate to promote it by advertising the facility with which divorces could be procured. The hotels of Sioux Falls were seldom without numbers of persons residing there just long enough to obtain the desired decree. Common decency was offended by the sight—said to be not uncommon—of a wife presenting her new husband to the old one, and

vice versa." The polyandrianism of Thibet and the polygamy of Utah are not so reprehensible. "We are drifting into polygamy," was the language of the memorial presented to the Legislature by Bishop Hare. "Simultaneous polygamy we brand with infamy, and the supreme law of the land is invoked to extirpate it from the country; but consecutive polygamy has achieved, we now discover, under our loose divorce laws, a respectable status. There are not a few cases in which one man or one woman has occupied the relation of husband or wife to three or four different living persons." These facts indicate the deadly disease that is fast destroying the life-cells of our national body. Dr. Herrick Johnson says: "We are assuming to know better than the Almighty what will best protect the home, and do the largest justice to man and woman in the holy bonds of matrimony. We are outlawing Divine law by our human law, at the very point where every interest of the family and of the State plead for stay of this irreverent and challenging legislation. We are ruthlessly breaking God's seal that he has used for wedlock, and substituting a seal of our own, stamped with the national device; and are thus guilty of the monstrous usurpation of setting ourselves up in the place of God, and of calling that a legitimate and chaste union which he has pronounced adulterous."

What can be done?

1. Brand the libertine with the same infamy that society visits upon the harlot.

2. Reprobate hasty and ill-considered marriages.

3. A vigorous enforcement of a legal separation "from board and bed" in cases of incompatibility as the best means of future reconciliation. In many cases a few months' separation will convince the quarrelling couple that they really love each other and cannot be happy living apart.

4. Demand a uniform national divorce law. Let Christ's law be written in our Constitution. "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery."

CHAPTER XXV.

CHRIST'S LAW AND IMMIGRATION.

THE law of Christ is the solution of all national questions. He has been exalted to the throne of universal dominion. The wheels of providence in their intricacy, mystery, sublimity and universality are subject to His hand. He is head over all things to His Church. He is the Lawgiver, King and Judge. The legislative, executive and judicial departments of government are under law to Christ. He executes the judgments of God upon rebellious nations. He bestows the blessings of heaven upon obedient nations. All national questions are to be referred to Him. Bengel said, "Apply thyself wholly to the Word and apply the Word wholly to thyself." What saith the law? How readest thou?

Paul said to the Athenians on Mars' Hill: "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." By precept and example Christ taught that Roman Centurion, Samaritan women, Phœnician, Greek, and Syrian, were as dear to Him as the Jew. Peter was taught by a vision to call no man of the Gentile

nations common or unclean. The great principle of Christ's kingdom is thus announced: "There is neither Jew nor Greek, there is neither bond nor free; but ye are all one in Christ Jesus." Christ's kingdom is made up of representatives from all kindreds and nations and tongues and people. Under Christ, whether a man be white, black, yellow or red—"A man's a man for a' that." Many shall come from the east and the west and the north and the south, and shall sit down with Abraham and Isaac and Jacob in the kingdom of God. The United States is a Christian nation. America is the land of promise. Here a composite Christian nationality, made up of the representatives of every race under heaven, all unified by the spirit and law of Christ, is to be exhibited before the world. The unity of nations and the brotherhood of man were maintained by Patrick Henry, Thomas Jefferson, Henry Clay, Daniel Webster, Charles Sumner, Wendell Phillips, Abraham Lincoln; and Lowell in his "Commemoration Ode" says, our country has "room about her hearth for all mankind."

This country was settled by immigration originally. The Pilgrim Fathers came to Plymouth, the Hollanders to New York, William Penn and the Quakers to Pennsylvania, the Germans to New Jersey and Virginia, the Scotch-Irish to North Carolina, the Spanish to Florida, the French to Louisiana and the Northern Lakes.

This country has grown great by immigration. The hand of God is in it, and man can no more arrest it than he can keep back the rising tide.

As long as there are lands untilled to be occupied and mines unworked and sources of public wealth undeveloped they will continue to come and we cannot hinder them. The under-currents of supply and demand which sends oranges to Maine, potatoes to New York, tobacco to Wisconsin, cotton to California and money everywhere, sends laborers where they are needed. The Chinese, to exclude the invading hordes from the North and West, built a great and high wall, 1500 miles long on their western border. But it did not serve any good end. We cannot build a wall of legal enactments that will keep out immigrants. As well try to dam up Niagara. The negro is not responsible for being here. He was kidnapped by our fathers and brought from his native land. He did not want to leave Africa; he was brought by force. For 250 years he was held as a chattel. In the providence of God he was set free, but he is here and here to stay. God had a purpose in bringing him here. Joseph was sent into Egypt to prepare the way for his brethren. His brethren meant it for evil; God meant it for good. We brought the negro here; and we meant to degrade him. But God has defeated us; He means to elevate him. The blacks in America are the connecting link between us and the Congo and all Africa. They will be the natural messengers to the dark continent. The seven million colored people in America constitute our strategic opportunity to reach the country prepared by Livingstone and Stanley to receive the gospel of Christ. The South needs the colored laborers, and God

sent them. Their rights are not yet regarded fully. Last year 169 of them were murdered in cold blood. During President Harrison's administration thirteen black men were burned alive, and over 500 horribly tortured and murdered in the South. For this God will surely visit us with His judgments. He will make inquisition for this innocent blood. The blacks are here to be incorporated into this Christian nation. And when this nation recognizes the Lord Jesus Christ as the King of kings, and His spirit is poured out upon all classes, then there will be no white or black, no Chinese or Irish, no German or Bohemian, but all will be American Christians, citizens of one great Christian nation.

The Virginia colony imported a horde of Scotch-Irish convicts. They drifted to the South. They are now in the mountains of Tennessee, North Carolina, Kentucky and Alabama. There are about 3,000,000 of them. They are known as the poor whites of the South. But bad blood tells. They have inefficient men, sickly women, frouzy children, poor horses, barking curs,—a thriftless, vindictive people, scarcely observing the common decencies. This is an open sore upon our political body, which nothing but the gospel will heal.

We have to-day what the fathers never dreamed of. When the Constitution was adopted there were not more than 3,000,000 people here and largely in country districts. Now we have 65,000,000 and one-fuorth in the cities. Of the 65,000,000 not less than 20,000,000 are of foreign birth and foreign parentage. By the end of this century we

will have 43,000,000 of foreign birth or parentage. It has been proposed to restrict immigration. An examination and certificate of good character has been suggested. Of what advantage could a certificate ordered by a secular government and given by an infidel, an atheist or a free-thinker, a drunkard, libertine, thief and Sabbath-breaker, which too many of our civil officers are, be to us as a Christian nation. Let me say that I do not believe it would be worth the paper it was written upon. It is our profound conviction that, apart from those having contagious diseases and extradited criminals, a Christian government has no right to exclude any wishing to come. When David was in the cave of Adullam there resorted to him every one that was distressed and every one that was in debt and every one that was discontented and he became a captain over them. He accepted all who came and applied the law of God to them and enforced obedience. The stranger from any land was welcome in the kingdom of Israel provided he put away his heathenism and submitted to the law of Israel's government.

So let immigrants come to us from every land. But this nation must adopt and enforce the law of Christ. There must be a constitutional recognition of Christ as King of nations. A constitutional provision must be made for the exclusion of the enemies of Christ from places of office and trust and making the friends of Christ only eligible to office. All idolatry whether in Pagan or Papal temple, and all idolatrous customs must be

prohibited. Vagrancy, loafing, idleness must be made punishable. Every one must be compelled to work, and work must be provided for those who have it not. All must have a visible means of support and must work six days in the week. And the law must compel all to cease from unnecessary work and recreation on the Sabbath day. Every saloon in the land must be outlawed, and the manufacture and sale of intoxicants as a beverage be made a capital offence. Houses of ill-fame must be prohibited, and speedy and easy divorce made impossible. Stock-gambling must be stopped; money-kings and grasping corporations must be subject to the restrictions involved in the Golden Rule. And thus a Christian government will become a captain over our immigrants and a schoolmaster leading them to Christ. And the Church taking these trained citizens will lead them to the Cross, where they will be washed in the blood of Christ and quickened by His spirit. That solves the question.

In Ohio, when the tramps were very numerous, a certain man prepared a pile of cord-wood, a saw and buck; and when a tramp came begging for bread required him to saw wood two hours for a meal. The tramps soon learned of that man and quit calling on him. When the worthless and shiftless classes in other lands hear that coming to America means to become industrious economical, temperate, moral and intelligent citizens, none will come but those who wish in their hearts to do better. The wood-pile argument separates the good from the bad.

Our anti-Chinese legislation is a foul blot on our escutcheon. It is all because they have no votes. The great parties are willing to sell their principles for votes. Herbert Spencer said: "You cannot by any political alchemy get golden conduct out of leaden instincts." Epictetus said: "Many have golden and silver vessels, while their principles and practices are the commonest earthenware." May we learn righteousness.

CHAPTER XXVI.

CHRIST'S LAW AND THE LABOR PROBLEM.

THE year 1894 will be memorable for its two mammoth strikes; the coal miners' strike and the Pullman Car Co. strike. These cost fifty millions of dollars and entailed suffering and loss beyond human calculation. A small reduction of wages was the cause in both cases. The companies insisted that the stringency of the times made this reduction necessary. Their workmen affirmed that the reduction brought them below the living line. Our New Testament Solomon alone can decide between these parties at variance. The labor problem is not the simple one of employer and employé, as formerly. In that case the law of contract would generally settle the dispute. The workman sells his time and energy for a given sum during a specified period. These he is bound to deliver. Until the contract is fulfilled a strike is illegal. The employer is also bound to furnish work and pay the wages agreed upon. A reduction of wages is unlawful until the agreement is complied with. When the time has expired the workman may demand higher wages as a condition of making another contract, and he

may refuse to work if his demand is not acceded to. But he assumes all the responsibilities for the evils that may result from his folly, and he forfeits all his rights on the premises. He may not interfere with another man who comes to take his place, and any attempt to do so should be punished as lawlessness.

But the problem before us to-day is the corporation, trust, syndicate versus the labor unions. The railroad corporation that crushes a smaller company and compels the sale of the road, then buys it for a small per cent. of what it is worth, cannot be trusted with the rights of its workmen. A sugar trust that forces rival refineries to sell out to it and then closes the factories that it may enrich itself through its own plant is a menace to the public good, and may be expected to lay its hand on the throats of its workmen at any time. A coal mining company that erects houses in which Americans cannot live, and compels its employés to buy from its store goods which Americans cannot use, and reduces the wages so low that Americans cannot keep their families in decency and respectability, and then imports hordes of ignorant, lawless, anarchistic Italians, Bohemians and Germans to operate their mines, cannot be expected to consider the rights of those miners when a reduction of wages is to the advantage of the corporation. On the other hand, these labor unions are too often controlled by irresponsible men, and strikes are ordered in which the men have no interest. The Pullman strike was largely a sympathetic strike. It is also

to be admitted that the leaders and members of these unions are too closely allied with the saloon. The workmen of the United States give $750-000,000 every year to feed the saloon. If workmen would first destroy the saloon, they would be in a better state of mind to contend with the corporation and trust for their rights. And, furthermore, these labor unions are secret and oath-bound, and are so far forth un-American, unhumanitarian and un-Christian. No company of men should be permitted to bind themselves by oath to work together in secret for the accomplishment of any purpose however good. It is an invasion of the rights of society. It creates an *imperium in imperio* that is inimical to the interests of the social body, and was not contemplated in the Divine order. It is a standing menace to the Republic that should not be suffered to exist. Laboring men have a right to organize and protect themselves. But they have no right to bind their members by oath to keep their doings secret. What can be done?

1. Let labor unions abolish the oath of secrecy. In this they will adopt Christ's method. "In secret have I said nothing."

2. Protect non-union men against the secret orders. It is said that in the United States there are one million now belonging to some labor organization, and that there are seven millions who do not. The "walking delegates" often resort to foul means to compel workmen to join their orders. This one fact should brand the orders which justify, or even tolerate it, with

perpetual infamy. They carry the mark of the beast. Rev. 13 : 17.

3. Let the government abolish the saloon. Bishop Fitzgerald, of the M. E. Church South, wrote me: "Our race troubles down here are whisky troubles. Get a white and black man in a saloon, and fill them with rum, and you can have a race war any day." Our labor troubles are too often the result of the folly of men under the influence of alcoholic drinks. "How long wilt thou be drunken? Put away thy wine from thee?" "Wine is a mocker, strong drink is raging, whosoever is deceived thereby is not wise."

4. The government must protect the corporation against lawless strikes and destructive riots. A law in Pennsylvania forbids locomotive engineers striking under certain specified conditions. Let those conditions be extended to other corporations, and increased in number. The State militia were called out to protect the Pennsylvania Railroad Company in the riot of 1877 in Pittsburg. They were called out to protect Carnegie's works at Homestead in 1892. President Cleveland ordered the United States troops to Chicago during the late riot, because the United States mail service and inter-state commerce were interfered with.

5. The government must protect employés against unjust reduction of wages, wholesale discharges and lockouts. A man who hires a crew for an ocean voyage, when he finds it a financial failure, has no right to scuttle his ship and leave

his men to their fate. And the same law applies to great business enterprises. A business firm, to outdo its rival, makes a cut in prices. The increase in trade about balances the reduction in prices. But the reduction is made a pretext for lowering the wages of the workmen, that the gain may be all the greater. This is a twofold crime and the last is worse than the first. There was no necessity for the first. The latter was black-hooded villainy. It should be punished. Rev. G. S. Reany, a noble worker in East London, says in the English *Congregationalist:* "The fact, and no one denies it, is this: There are men engaged in large commercial enterprises, and some of them are professed Christian men, who have made, and are still making, large profits, and who pay workers in the East End and elsewhere, the miserable pittance of one shilling for a day's work of twelve, fourteen and sixteen hours." That can be duplicated in America. Dr. Jacob Riis, of New York, author of "How the Other Half Lives," says: "The sweating system in New York and Boston is the sweating crime of our day. London is thought to be crowded. But they have only 175,000 to the square mile, in the most populous district. But in the East side of New York they have 330,000 to the square mile. No city in the world equals it. I have seen a father and mother and twelve children, and six men rooming with them, all occupying three small rooms. They took in sewing from the contractors. They slept on the goods and half-made coats and pants. Often this was done when they had small-pox

and fever. They were always filthy and the lice cannot be mentioned. In this way disease is carried all over the city. This is the way cheap clothing is made: The manufacturer lets the work out to the contractor, and sweats him down to the lowest figures. Then the contractor sweats those who do the work in the tenement houses. A woman will work from 6 A. M. to 11 P. M. to earn 54 cents. That is the 'Sweating System.'" Mrs. Alice N. Lincoln, who owns 18 tenement houses in Boston, gives her experience in fighting the "Sweating System." She would not allow her renters to make workshops of their homes. But this worked hardship to them, because prices were so low that they could not afford to rent a shop. The fault was not so much theirs as those for whom they were working. For a manufacturer to compel a poor woman to finish 12 pairs of pants for 22 cents is a crime. Better wages should be given by manufacturers. Owners of tenements should require that these houses be made neat and tidy homes. The law should protect American workers against foreign laborers who do not care for home, and who reduce wages below the living line for our workers. We hail the movement of our government against the sweating system. Dr. Bradford says: "Virginius with his cleaver, struck to the earth his daughter, whom Appius Claudius sought to ruin. Let us be frank. How much better than the Roman Decemvir are those employers who compel their daughters of our humblest homes to work at wages which mean starvation or crime?

Joseph Cook, in Tremont Temple, said he knew and could name employers in Boston who were doing that. I repeated that statement to a prominent Boston merchant, and he declared that he knew eminent men in business who told the girls who worked for them that if they could not live on their wages they knew how they could live. The Rev. Mr. Rainsford said, at the Congregational Club in New York, that he knew of factories in the city in which it was impossible for young women to secure higher positions or better pay, and remain virtuous. Corporations which need not do it are working employés eighteen hours a day. Monopolies are compelling men to work at dangerous occupations for a dollar a day, and less; not because they must do so or liquidate, but simply because they can get others to work for that." The government should no more leave workingmen and women at the mercy of such unjust and vicious taskmasters than at the mercy of a gang of desperadoes. The "sword" is needed. There is no reason why a woman should not receive the same wages for the same work as a man. Miss Frances E. Willard, in the *Arena*, on "The Woman's Cause is Man's," says: "In England there are 1,000,000 more women than men. In the United States 3,000,000 women earn their own living, and 4,500 occupations are open for them to earn a livelihood. In twenty-five years all fields of labor will be open to them, and character will be the only certificate required, and co-operation will forever abolish the wage-system."

6. Co-operation enables the rich and poor to meet together. Massachusetts has a State Board of Arbitration. But it does not prevent strikes nor cure them. Congress authorized President Cleveland to appoint a board to investigate the Pullman troubles. It is recommended that we have a National Board of Arbitration. But this could only work in a limited way. Take the Pullman case. That company reduced their prices so low that competing companies were compelled to close their shops. Then the Pullman company reduced the wages of their workmen, because every car they made involved a loss. The men rebelled. Now suppose the Pullman company were compelled to arbitrate, and their workmen were allowed their demand for living wages! That would force the company to run its works at a loss. Not only so, but the other companies would be compelled to keep their works closed and their workmen forced to remain idle. Arbitration in that case would be an unmeasured evil. But co-operation works no ill to any man. It is a great blessing to those interested. There is a firm in Cincinnati, Ohio, Proctor & Gamble, soap manufacturers, having a capital of $4,000,000, who share their profits with the workmen, so that they are also *quasi* members of the company and are equally interested in its prosperity. There is no possibility of a strike there.

7. The telegraph and railroad corporations should be made governmental. The government conducts the mail service. The government ought to conduct the telegraph and railroad busi-

ness. The German government owns and controls its railroads and telegraph lines. The United States ought to do the same.

8. The government of the United States should honor the Lord in stopping its business on the Sabbath, and giving every man engaged in the United States mail service, the telegraph and railroad service his divinely-appointed rest day. Then the states would be free to protect all wage-workers within their own borders in their God-given Sabbath. This would go far toward solving the labor problem.

9. The government should place such restrictions upon trusts and syndicates that they cannot mercilessly crush out smaller competitors and rule the market with a rod of iron. Make competition impossible and you clog the wheels of commerce. Let a syndicate destroy every rival, and every business interest is paralyzed. Restrict the syndicate to fair and honorable rivalry, and the life current flows freely through every member of the commercial body. The Commission appointed by President Cleveland to investigate the great Railway and Pullman Car Company strikes, of which Carroll D. Wright was chairman, embodied in its report needed restrictions upon moneyed corporations and proper limitations upon labor unions.

CHAPTER XXVII.

CHRIST'S LAW AND OUR PUBLIC SCHOOLS—THE BIBLE IN THEM.

THERE are two forces arrayed against our public schools. 1. The secularists. They are opposed to all religious principles in government. They demand the removal of the chaplains from our Congressional and Legislative halls, from the army and navy; the abolition of the oath of office and in our courts of justice; the abrogation of our Sabbath laws, our laws protecting Christian marriage, and our laws against blasphemy and profanity; the expulsion of the Bible from our public schools, and that the government be conducted on a purely secular basis. 2. The Romanists. They unite with the secularists in excluding the Bible from our schools, and then lift up their hands in holy horror and cry out against our *godless* schools. There are two divisions in the Roman Catholic army: the liberals and conservatives. The first, like Archbishop Ireland, of Minnesota, would engraft the parochial system upon our public schools and eventually Romanize our entire system; the second, like Bishop Keane, of Washington, D. C., and McQuaide, of Rochester, N. Y., deny the right of the State to educate,

and give uncompromising fealty to the parochial school system, settled upon by the Third Plenary Council at Baltimore about thirty years ago. These two wings were out of harmony. Pope Leo XIII. sent Satolli to reconcile them and make peace.

Joseph Cook made the following statement to an audience of fifteen hundred people in Tremont Temple, Boston, in March, 1893:—

"As long ago as last October, as I was riding on the shores of the Hudson, one of the greatest experts in this country on the school question said to me, that he happened to know that the Chairman of the National Committee, managing one of our great parties—I am not at liberty to say which one—had sent an elaborate protest to the Romish propaganda against the attack now in progress on American common schools, and that a most distinct threat had been made in the name of that committee, that a plank defending the schools would be put into the party platform, no matter what the Catholic authorities might say, unless the attack should speedily moderate its severity and audacity. *And it has done so promptly.*

"*Very soon after that warning was sent to the Vatican from this country, Satolli was sent here.*

"It is well understood that he is the response of the papal authorities to the expostulations they have received from Roman Catholic American observers of the signs of the times. If you *begin* with this fact," adds Mr. Cook, "you will understand Satolli; otherwise, it will be difficult

to do so. *He is not here to repeal the papal programme, but to conciliate its opponents.*"

The Bible in the schools is the storm-centre of this conflict. Why should the Bible be kept in our public schools? The fathers built the church and school-house side by side and placed the Bible in each. The Bible is the sheet-anchor of our civil and religious liberties. It should be kept in the schools where it is and restored to those from which it has been expelled.

I. We argue that this is the nation's duty from the character of the Bible. The Bible is the Book of books. All that is true and beautiful and good in science, literature and art is the root, shoot and offspring of the Bible. Some have compared it with the writings of Confucius and the Koran. But China is a sufficient answer for the one and Turkey in Europe for the other. Think of the night of ignorance that rested upon the nations of Europe during "the dark ages," when the Bible was a chained book. More than five centuries ago Wickliff published his English Bible in England. It was the sun of intelligence before which the shadows of night fled away. It led the humblest peasant, in his thatch-roofed cottage, back to the morning of creation when the Omnific Word called all things into existence. With it he followed Abraham, Isaac, and Jacob in all their journeyings and sojournings, "looking for a city made without hands." With it he accompanied Israel in their hard bondage in Egypt, their travels through the wilderness, beholding God's wonders in the ten plagues, the parting of the Red Sea,

the manna of the desert, and the waters from the rock. With it he became acquainted with king, prophet, and priest, with Moses, Joshua, Samuel, David, Solomon, Isaiah, Daniel. With it he sees the fire and smoke of Sinai and hears the voice of God. With it he sees the altar, the sacrifice, the cloud of incense at the door of the temple, the ark of the covenant, the mercy seat and the tables of the law, and the shekinah in the holiest of holies. With it he is brought face to face with that life that is free from every stain and exemplifies all virtues and graces, the life that represents humanity at the climax—the Lord Jesus Christ. With it he beholds the only hope of humanity in the sufferings and death of the God-man Mediator. With it he sees the empty tomb of our Lord, the hope of a blessed resurrection at the last day. With it the acts and teachings of the apostles are made his every-day guide. With it he stands with the fettered seer upon rock-bound Patmos and sees the future history of the Church pass before him in panoramic review while angels stand by and interpret the vision. With it he enters the pearly gates of the celestial city and sees the future glory of the redeemed. All God's wonderful works from Paradise lost to Paradise regained, in creation, providence, and redemption, as they are exemplified in one complete and harmonious system, were his. No wonder the night was broken. No wonder the English nation started upon a new career of righteousness, liberty and civilization. It is the Bible that gave England her prestige among the nations. It is the

source of her material prosperity. England boasts of her Leighton, Owen, Jeremy Taylor, Bacon, Hooker, Shakespeare, Milton, Dryden, Wordsworth, and Robert Burns. But these were possible only because she had the Bible. Poets, orators and philosophers confess that their highest conceptions came from the Bible. Confessedly the highest type of morality comes from the Bible. Rousseau, comparing Socrates with Christ, says, "If Socrates lived and died like a philosopher, Jesus Christ lived and died like a God." Three centuries of the Bible has converted the rocky crags and heath-clad moors of Scotland into the "wonder of the world," while Spain under Popish despotism, and without the Bible, is a laughing-stock. Take the map of the world. Mark the countries with the Bible. Compare England with India, Scotland with Turkey, America with China, the North of Ireland with the South. In the one case we find progress, in the other retrogression. The one faces the light and goes forward, the other turns its back upon the light, and ever looks upon the dust and ashes of the past. In the one we find intelligence, freedom, and peace: in the other ignorance, despotism, and chronic anarchy. The Bible is necessary. It should be in every school-house in our land.

II. We argue that this is the nation's duty from the fact that the Bible alone makes free republican government possible. Take the nation of Israel. Church and State were separate in that economy. Each had its distinct laws, rulers, courts, subjects, penalties, and duration. Moses

and his successors were rulers in the State; Aaron and his successors were rulers in the Church. The Church had her courts of the synagogue, and the ecclesiastical Sanhedrim; the State, those of the gate and civil Sanhedrim. The ceremonial laws were those of the Church; the judicial those of the State. Citizenship in the State did not constitute membership in the Church. A man might be under civil disability while enjoying his ecclesiastical privileges, and a man might be under ecclesiastical censure while enjoying his civil privileges. The penalties of the Church were purely ecclesiastical, as casting out of the synagogue; those of the State extended to fine, and even to death. The Jewish State ended when it became a province of Rome; the Church subsisted and maintained its ecclesiastical character, down to the destruction of the temple and their dispersion.

Now the Jewish State was a republic. The law given at Sinai was their written Constitution. The book of Deuteronomy, which signifies a second edition of the law, was their code. When they asked a king it displeased God, and even the king was subject to constitutional limitations. The law of God was the life of their nation.

John Calvin and the Protestants of Switzerland founded and built the Genevan republic. They found the material for the foundation and the superstructure in the Word of God. William the Silent and the Calvinists of the Netherlands erected the Dutch republic in Holland. The granite with which it is built was taken from the quarry of Divine truth. Pym, Hampton, Sydney,

Cromwell and the English Puritans gave religious and civil liberty to England, because they were students of the Word. John Knox, Argyll, Henderson, Melville, Cameron, and the Covenanters delivered Scotland from Popish and Prelatical tyranny. The Puritans of England, the Covenanters of Scotland, the Presbyterians of Ireland, the Huguenots of France, the Dutch Reformed from Holland, brought their principles of civil and religious liberty over the seas and founded the American republic. The Bible is the foundation of a free republic. Where has Popery established a free republic? You search in vain among the dust and ashes of Papal states. Popish domination means desolation. In the brief and terribly emphatic terms of the historian concerning the Roman conquests, "They make a solitude, they call it peace." Take Italy. A republic was proclaimed in 1848. And although it was supported by such men as Mazzini, Gavazzi and Garbaldi, it could not stand. The priest-ridden people were ignorant of the Bible, and the republic had no foundation. Take Spain. The experiment of a free republic was there a failure. Even the statesman and patriot Castellar could not fan it into life. Popery made it an impossibility. The same is true of Mexico.

Where has infidelity established a free republic? In 1794, France beheaded Louis XVI. and proclaimed the republic. Then followed the Reign of Terror. The guillotine was going night and day; noble men and women were tried and executed without the shadow of crime; the streets

ran red with blood; whole villages were reduced to ashes; the fairest works of art were committed to the flames. Vandalism prevailed. Destruction ran riot. What was the cause. Infidelity! The motto over the doorway of the Assembly was: "There is no God." Over the gateway of the cemetery was written: "Death is an eternal sleep, and there is no resurrection." The Bible was voted a *fable*, and a prostitute was set up and lauded as "the Goddess of Reason." The French Revolution was the legitimate fruit of infidelity. Napoleon Bonaparte promised France a free government, but instead he ruled them with a rod of iron. In 1848 Louis Philippe fled and Napoleon III. proclaimed a republic. But in one night he abolished it and held the liberty-loving French under his iron heel for twenty years. After the surrender of Napoleon III. at Sedan, a republic was proclaimed in France. But it has been a life-and-death struggle with the old red dragon. It is to-day trembling in the balance. Infidelity with its anarchy, and popery with its despotism, are incapable of free government.

III. We argue that this is the nation's duty because the Bible commands it. Some parts of the Bible are addressed to individuals as such, some to families, some to the Church, and some to the nation. Of the latter are the Ten Commandments, the book of Deuteronomy, Proverbs, the Prophets, the Sermon on the Mount. Note the commands: "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them

diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 6, 7.

IV. We argue that this is the nation's duty because our enemies are assailing the Bible. During the late war our national flag was assailed, and General Dix gave the order, "Any man that touches that flag shoot him on the spot." That flag was the symbol of the nation's honor, and to touch it was to insult the nation. The Bible is not only the symbol but the substance of our national life. Our enemies are attacking it. They resolve themselves into two great forces. There is the Commune. It means the abolition of property, the abolition of the family, the abolition of the Church, the abolition of the State, the abolition of inheritance. They call themselves Internationals. It takes the form of Nihilism in Russia, Communism in France, Socialism in Ireland, Liberalism in America. Give them the power, grant them their demands, and the Reign of Terror will be re-enacted here. By the side of this beast of the sea, stands Popery, the great red dragon. It has a Jesuitical organization, as perfect as my hand, the wrist of which is on the Tiber. Popery means despotism. Their purpose is also to form a world power, all the nations subject to the Pope. These two forces are in league, making war upon our institutions. They know that the Bible is the foundation of our national temple. They know that every tried stone of the superstructure is from the Bible. They know that so long as the Bible is studied,

believed, and practiced by our nation, it is impregnable. And hence they are driving it from the public schools.

V. We argue that this is the nation's duty because the Bible is the only pledge that her authority will be recognized. Whence came the great powers of the State? Why should the citizen recognize them? The Bible alone answers these questions. There we learn that civil government is an ordinance of God, that rulers are God's ministers, the arm of God fulfilling His will. There we learn that obedience to just and legal authority is obedience to God, that resistance to just and legal authority is resistance to God, "and they that resist shall receive damnation to themselves:" that patriotism is not a mere sentiment, but a duty, and that rebellion is not mere mistaken political sentiment, but a crime. The pillar of the nation's authority rests in the Bible. To have law-abiding citizens the Bible must be in the public schools. Jefferson said: "The studious perusal of the sacred volume will make better citizens, better fathers, and better husbands. Rufus Choate said: "Banish the Bible from our public schools? Never! so long as there is left a piece of Plymouth Rock big enough for a gun-flint."

CHAPTER XXVIII.

CHRIST'S LAWS ENFORCED.

CIVIL government is a Divine institution. "The powers that be are ordained of God." The majesty of law has been committed to the State. It is the arm of Jehovah administering the affairs of His moral government among men. It is for the "punishment of evil-doers" and a "praise to them that do well."

I. The life of the government depends upon the enforcement of its laws. The breach of the law is an assault upon the authority of the government, and failure to bring the guilty to justice is an indication of decay. Hence, the diligence with which the government ferrets out crime and brings the law-breaker to punishment. Anarchy is an effort to break down government, and either the government must crush the anarchists or they will destroy it. When Lincoln was bidding farewell to the citizens of Springfield, Ill., before his inaugural as President, he said: "I am going up to Washington to see if we have a government." He understood that the Southern States, in seceding, were digging away the foundation of our national temple, and either they must be arrested in their endeavor or the temple would

fall. The War of the Rebellion was fought to vindicate the authority of the general government. And peace was impossible until the South laid down its arms and submitted to the authority of the government at Washington. The result of the war was the emancipation of the slaves. This result was legalized by the adoption of the 14th and 15th amendments to the United States Constitution. But the South has repudiated these amendments. Caste and race prejudice have made them inoperative. The colored people have been mobbed and lynched; they are robbed and hung and burned alive. How long will the North allow this defiance of the supreme authority of the State? Either this lawlessness must be arrested or the days of the republic are numbered. Utah has knocked at the gates of Congress for admission to statehood. Both of the great political parties were willing to grant their petition because they believed they will gain votes. It is known that 21 out of 26 counties are priest-ridden and polygamous. They will elect a polygamous legislature and governor, and send polygamous representatives to Washington. Shall we permit this relic of barbarism to be enthroned? We need a 16th amendment to the national Constitution, authorizing the general government to crush polygamy in Utah, admitted as a State, and caste and race prejudice in our Gulf States. The Louisiana Lottery has ostensibly removed to Honduras, but it is really located in Florida. The tail of the scaly monster may be in Honduras, but the

head is in Florida, and its forked tongue is in all our states. They propose to establish their wheel on board a ship and go out a league or two to sea for their monthly drawings, where they will be beyond our national jurisdiction. Congress should make a treaty with Honduras stipulating that the lottery shall not be tolerated there, and international laws should be amended so as to outlaw this evil upon our coast. Our national laws against the lottery must be made operative.

II. The quality of the law is determined by its enforcement. General Grant used to say, the best way to secure the repeal of a bad law was to enforce it. Dr. Mackay, a returned missionary from Formosa, found 17 Chinamen imprisoned in Michigan with no hope of redress, and for no offence except their inability to comply with the conditions of the infamous Geary law. The fugitive slave law was not more inimical to the rights of the black man, than is the Geary law to the rights of the yellow man. Mr. Stead declares that it is just as impossible to enforce prohibitory law as it is to slice the moon and pass it around as cheese on a platter. But Neal Dow has sliced the moon and passed it on a platter. Joseph Cook affirms that, to say prohibition does not prohibit in Maine, is moonshine. There are difficulties in enforcing the law. And so there are difficulties in enforcing any law, the laws against murder, adultery, any crime. Shall we repeal these laws because there are difficulties in enforcing them? Dr. John G. Paton, was for three years the only white missionary on Tanna,

an island of New Hebrides. The people were cannibals. They strangled the widow as soon as her husband was dead. They made slaves of women. They had many wives. The missionary taught them that these things were wrong. They hated him for this and went about to kill him. An English man-of-war sometimes visited the island and the Admiral would come ashore and tell the people that if they injured the missionary they would be punished. But these threats soon lost their power. The Islanders said to Dr. Paton: "Your Admiral says we will be punished if we harm you, but he does not touch us. We are not afraid of him. We will kill you." So the doctor was compelled to escape for his life, losing all his earthly possessions. But when a gun-boat visited the island a little later and shelled a town, the people were afraid and willingly made peace. The power of the government behind the law creates a salutary fear and secures obedience.

Cyrus Hamlin built Robert College in Constantinople on a hill overlooking the Bosphorus. He wrought for eleven years without success to gain permission from the Sultan to erect the building. At last the grant was freely made. It came this way. Admiral Farragut visited Constantinople. Several official banquets were given him. At Dr. Hamlin's suggestion, he asked this question at every feast: "Why can't that college be built?" and said not a word more. When he departed the officials were suspicious that the United States Government was behind Dr. Hamlin in his righteous request and they granted all he asked. The

power behind the law securing its enforcement is its vindication.

III. The educative influence of the law is realized in its enforcement. Friday, February 15, 1894, the Massachusetts Legislative House repealed the law of the annual fast day, on the ground that it was a dead letter, that very few kept it, and it was a public farce. A law unobserved, no matter how good, ceases to be a factor in public life. Hence a poor law well kept is better than a perfect law disregarded. Let the 14th and 15th amendments be enforced in the South and the jugular vein of caste and race-prejudice will be cut. Our Gulf States will soon recognize that "all men are created free and equal," and that whether his skin is white or yellow or black, "a man's a man for a' that, and a' that." Let the Maine prohibitory law be enforced in every State and the nation will sound the praises of temperance laws.

IV. Laws are to be judged by their fruits when transmuted into life by their enforcement. Fifty years ago the inhabitants of Anytium were cannibals, walking naked and barefoot, loving to multiply wives, strangling widows ere their husbands died and worshipping stocks and stones. Now Christianity is the common law of the island. The people are clothed, one man and one woman living two white lives form the home, the lives of widows are inviolable, and they worship the true God. The law of Christ has lifted them up to the level of the mountain-top, by being transmuted into life.

The Constitution of the United States is secular. Being "the supreme law of the land" it determines the character of our nation. In adopting that instrument, this nation inoculated the political body with the virus of secularism, and the result is a case of national blood-poisoning. Why is it that this Christian nation tolerates the liquor traffic, that costs, directly or indirectly, $2,000,000,000 annually, maintains a standing army of 600,000 drunkards, and sends 100,000 to a drunkard's grave every year? The nation's moral sense has been stupefied by the drug of secularism. Why does this Christian nation allow 2,000,000 unwilling toilers to be compelled to work on Sabbath on pain of losing their position? The national conscience has been seared with the hot iron of secularism. Why did this Christian nation permit 328,000 divorces in the past twenty years, and twice as many adulterous marriages by the guilty parties? The nation's sense of responsibility has been paralyzed by secularism. Why does this Christian nation allow the unhallowed use of money in political elections? Public opinion has been vitiated by secularism. Why were 13 colored men burned alive during President Harrison's administration and over 500 horribly tortured to death by mobs in the South and no national protest? The nation's sense of accountability to God has been deadened by secularism. Why is it that Bismarck points to his Falk laws; Gladstone to his pamphlet on Vaticanism; and our own Ulysses of speakers and thinkers, Joseph Cook, to the Pope's ultimatum by Satolli; and

solemnly warn us of the intrigues of the hierarchy, and we remain indifferent? Secularism has produced judicial blindness. Why is it that the Clan-na-Gael, the Mafia, the Highbinders, and Endowment House members, do not awaken a feeling of danger from the secret empire? Because secularism has produced strong delusions that we should believe a lie. Secularism means the death of national virtue, national faith, national honor, national integrity.

V. The life of our nation depends upon our accepting and enforcing the law of Christ. It is proposed to amend the United States Constitution so as to recognize Almighty God as the source of all authority, the Lord Jesus Christ as the Ruler of nations, and the Bible as the fountain of all law. It is also proposed that the administration of our Government shall be in accord with these principles. The life of the nation is to be thus transfigured.

The prophet Jeremiah was sent to rebuke the oppression, injustice and wrong of Jehoiakim, King of Judah. "Woe unto him that buildeth his house by unrighteousness and his chambers by wrong!" This charge comes with special emphasis to our nation.

1. *In our relations and dealings with the colored people.* There are 8,000,000 colored people here. They were originally brought here as slaves. For two hundred and fifty years our nation upheld that sum of all villainies. The late war was our retribution. The accursed system was destroyed. The 14th and 15th amendments to the national

Constitution were adopted, pledging freedom and political rights to the colored people. But these pledges have not been redeemed. In December, 1889, the merchants of Boston invited Grady, editor of the *Atlanta Constitution*, to come and give the New South's solution of the race problem. He made an eloquent speech at the banquet at the Vendome. Prof. Austin Phelps, D.D., reviewed his speech in the *Congregationalist*, January 2, 1890. "We ask, 'Is the freedman of the South a free citizen?' And we are told how fondly the eloquent Southerner loved his 'old mammy,' who tucked him into his little bed in his boyhood. We ask, 'Do the unwritten laws of Georgia give the colored men a fair chance?' And we are informed what heroic sufferings high-born ladies of the South endured, who had lost everything by the war. We press the question of President Harrison in his message to Congress: 'When will the black man cast a free ballot?' And we are told that the South gives to the world this year 7,500,000 bales of cotton, worth $450,000,000. We are reminded of Lord Macaulay's handling of the Jacobite objections to the execution of Charles I. We charged him with having broken his coronation oath, and we are told that he kept his marriage vow. We accuse him of having given up his people to the merciless inflictions of the most hot-headed and hard-hearted of prelates, and we are told that he took his little son upon his knees and kissed him. We censure him for having violated the articles of the Petition of Right after having promised to observe

them, and we are informed that he was accustomed to hear prayers at six o'clock in the morning. Truly there is a vast difference between the eloquence of the banquet and the eloquence of affairs."

Miss Wells, a colored lady of talent and culture, the Miss Willard of the South, an editor in Naches, Tenn., was driven from her home and warned not to return for twenty years on pain of being shot down on sight. Joseph Cook invited her to address his Boston Monday audience in Tremont Temple, March, 1893. She said: Last year one hundred and sixty-nine colored people were murdered in the South because they were black. During President Harrison's administration thirteen colored men were burned alive and over five hundred were brutally tortured and slain. The blood of the victims cries to heaven for revenge. The cup of our iniquity is almost full. God will surely come to make inquisition for this innocent blood.

2. *Our relations and dealings with the Indians.* They were the original occupants of this territory. They were driven from New England, then over the Alleghanies, then over the Mississippi, and now from the heights of the Rocky Mountains they read their doom in the setting sun. Though born here they were not regarded as citizens. Daniel Webster called them "perpetual inhabitants with diminutive rights." President Cleveland designated them "the wards of the Government." Bad faith has characterized our dealings with them. Treaties have been

made and broken. They asked for lands "they could call their own, to make a home." We gave them lands and then drove them off—promising to give them money, which they never got. The Ogallalla Sioux have been driven from their homes eight times since 1863. Each time a promise was made and broken. No wonder their chief refused with scorn to hear the commissioner the last time. He said to him: "All the men who come from Washington are liars. The bald-headed ones are the worst of all. You are a bald-headed liar! I don't want to hear one word from you." The Dawes' law makes the Indian a citizen. When this law was before Congress eight years ago the teachers in the Indian schools petitioned that it would be made to provide for the establishment of courts among the Indians. But this was not done. The law stipulated that punishment shall "not extend to crimes committed by one Indian against another." Here is a case: "Crow Dog" murdered "Spotted Tail;" the District Court of Dakota tried the guilty chief, convicted and sentenced him; but the United States court overruled this action and released him. The son of "Spotted Tail" shot Chief "White Thunder;" he was arrested and sent to Fort Niobrara; but the Indian Department at Washington ordered him liberated. This caused a feud, the United States army was called out and the war cost $5,000,000. Gen. Sherman said: "It costs $500,000 to kill an Indian and $500 to convert him." An Indian robs a white man in Nebraska. The white man must travel 300 miles to Omaha to file information.

Then he must deposit a sum of money to pay the costs in case there is no conviction. Few of the frontier farmers can afford to lose so much time and money. As a consequence the thief is untouched. They need courts and law. The Indian agents have the power of despots. No one of their subordinates can communicate with the authorities at Washington except the agent examines the message. The result is that wrongs are not exposed. The Government makes appropriations for educating the Indians in Christian schools. But in 1889 the Catholic Church received 55 per cent. of it and the reformed churches received 45 per cent. It is said there is no "good Indian" but a "dead Indian." Captain Pratt, of the Carlisle School, says: "We accept the Watchword. Let us by Christian education kill the Indian in him and save the man."

3. *Our relations and dealings with the Chinamen.* It is only fifty years since the Chinamen first came here. They were needed and invited. After the Burlingame treaty in 1868 many came. That treaty affirmed "the inherent and inalienable right of every man to change his home and allegiance." It provides that the subjects of each nation shall enjoy in the other the privileges of the most favored nation. As many as 3,000 came in two months. But quite as many returned. To-day there are 110,000 here. They have reclaimed the swamps on the Pacific slope, built our railroads and cultivated fruits. But they did not spend their money in the saloons. They did not get drunk. They sent their money home.

It is estimated that they sent $45,000,000 a year to China. But they left their labor that was worth $100,000,000. There came to California 20,000 Irish laborers. They had votes. They held the balance of power between the Republican and Democratic parties. Hence the anti-Chinese law of 1882 and 1886, which forbid any Chinese laborers coming to America for ten years. On the 5th of May, 1892, the Geary law was passed and signed by President Harrison, reaffirming the ten years' exclusion act, and requiring all here to be registered and labelled on pain of being deported. But the good sense of President Cleveland has kept him from executing the law. This is the land of immigrants. This country was settled by immigrants. It has become great and prosperous by immigration. There are 20,000,000 here of foreign birth and foreign parentage. By the end of this century there will be 43,000,000 of foreign birth and foreign parentage. We can no more stop it than we can arrest the incoming tides. The government may quarantine against contagious diseases. It may extradite criminals. But to forbid those who obey the law of God from coming to God's land is unjust and wrong. The 110,000 Chinamen here are the right hand of China. Let them be Christianized, and through them the flowery kingdom will be led to Christ. The 8,000,000 colored people here are the left hand of Africa. Place them in the hand that was pierced and Ethopia will be led to Christ. And so the representatives of every nation here assimilated and incorporated into our Christian nation will be

the natural messengers to their fatherlands. Let our nation recognize Christ as King and His law as supreme in her national Constitution, and the Spirit of Christ will descend, uniting us as one great Christian nation and demonstrating that, whether white or black or yellow or red, "a man's a man for a' that, and a' that." When the Declaration of Independence was adopted by the Congress in Philadelphia in 1776, the old sexton stood under "Independence bell" with rope in hand. A man stood under him at the foot of the ladder. Another stood at the foot of the stairs, and another at the door of the Hall. When the last name was signed the man at the door shouted "ring." The man at the stairs shouted "ring." The man at the ladder shouted "ring." And the old sexton rang out the message over the city. So when our nation shall recognize Christ as King, the angel of His presence will shout, Alleluia. The angel above the clouds will shout Alleluia. The angel beyond the stars will take up the cry Alleluia. The angel on the battlement of heaven will shout Alleluia. And the mighty angel will sound the trumpet to proclaim: "the kingdoms of this world have become the kingdoms of our Lord and of His Christ and He shall reign forever and ever."

VI. Rebellion against Christ brings down the divine judgments. In adopting a secular constitution this nation rebelled against God. The upas tree that was then planted has grown into alarming proportions. God's anger is manifested against us. The forked lightnings indicate the

approaching cloud of wrath. The axe must be laid at the root of the tree before God's anger will be turned away. Rebellion against God is our master sin. It is *the* sin which He will not tolerate. For rebelling against God the ten plagues came upon Egypt, and proud King Pharaoh and all his host were drowned in the Red Sea. For rebelling against God Nebuchadnezzar was deprived of his reason and sent forth to eat grass like an ox until seven times passed over him, to the intent that he might know that the Most High rules in the kingdoms of men and giveth it to whomsoever He will. For rebelling against God great Babylon, that mighty city, the beauty of the Chaldee's excellency, was overthrown, and in fulfilment of her prophetic doom, has ever since been "the habitation of devils, the hold of every foul spirit, and the cage of every mean and hateful bird." For rebelling against God the name and the place of the Jewish nation were taken away, they were scattered among the nations, and all through the Christian centuries have been devoted to the curse of the Most High. For rebelling against God that great Roman Empire, the iron kingdom of the earth, bound together by its granite highways extending from Britain on the north to Palestine on the south, and from the straits of Gibraltar on the west of the Euphrates on the east, flourishing with its 120,000,000 of people, rich in its 4,000 cities, strong in its well-disciplined, invincible legions, and luxurious in the commerce of all nations, was overrun by the barbarian hordes from the north

and completely disintegrated. The wrath of God crushed that mighty system beneath a succession of calamities and judgments. For rebelling against God Philip II. of Spain was smitten with a most loathsome disease and his "invincible armada" was broken in pieces upon the coasts of Britain. For rebelling against God the French nation has been deluged with blood, her finest monuments of architectural skill been reduced to to ashes, and she has experienced moral upheavals corresponding to those terrible geological upheavals which occurred in the early history of our earth, when entire continents and whole ocean-beds were upheaved and converted into one vast seething caldron. For rebelling against God the war of the rebellion stalked through our land with the crushing steps of a giant, unpeopling here a village and there a city until almost every dwelling had been made a sepulchre. And for rebelling against God He has drawn the sword of His justice and twice cut off our nation's head in the assassination of President Lincoln and Garfield, in smiting us with financial depressions, destructive fires, bloody riots and anarchistic strikes. "Israel hath cast off the thing that is good; the enemy shall pursue him; they have set up kings but not by Me, they have made them princes and I knew it not; of their silver and their gold they have made them idols that they may be cut off." As surely as the lesson of history is to receive credence, as surely as the threatenings of God's Word are to be regarded, and as surely as a just God occupies His throne, so surely is there danger

before our nation. Will we submit to Him and enjoy His blessing, or will we persist in our rebellion and invoke the outpouring of the vials of His wrath upon us? O my fellow-countrymen, will you not be wise and choose the good part? In the name of our Pilgrim fathers who dedicated this land to truth and righteousness, in the name of our Revolutionary fathers who fought, bled, and died for the cause of civil and religious freedom, and in the name of our Christian institutions, which are the wonder and admiration of all nations, we importune, we challenge you to be loyal to the "King of kings and Lord of lords."

Moses believed in the Abrahamic covenant, that the man should become a family, the family should become a nation, out of the nation would come a Deliverer, the Deliverer should establish a kingdom, and the kingdom should become universal. In this faith he refused to be called the son of Pharaoh's daughter, "esteeming the reproach of Christ greater riches than the treasures of Egypt." Covenanters have this like precious faith. Hence the Reformed Presbyterian Church, in her American Covenant of 1871, entered into this mutual solemn engagement: "We will pray and labor for the peace and welfare of our country, and for its reformation by a constitutional recognition of God as the Source of all power, of Jesus Christ as the Ruler of Nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion; and we will continue to refuse to incorporate by any act, with the political body, until this blessed reformation has been secured."

CHAPTER XXIX.

PRINCIPLES OF MEDIATORIAL DOMINION.

THE Saviour has given this specific direction to His people: "Hold fast that which thou hast." This means:

I. We are to keep the word of God. The Scriptures of the Old and New Testament are the very Word of God. "The Lord spake unto Moses," "The spirit of the Lord spake by me (David) and His Word was in my tongue," "The Word of the Lord came unto the prophet," Isaiah and Daniel and Ezekiel, "Holy men of God spake as they were moved by the Holy Ghost," "All Scripture is given by inspiration of God," clearly indicate that the Bible is not man's book, but God's. There are many things in the Bible that were revealed to God's servants. The work of creation was revealed to Moses. The sufferings of Christ and the glory which followed were revealed to Isaiah. The future history of the Church's conflict and triumph was revealed to John on Patmos. The resurrection from the dead was revealed to Paul. The glorious holy happiness of the redeemed in heaven was revealed to many prophets and apostles. Much space is devoted in the Bible to history and biography, the material for which

was gathered and collated just as any secular or religious historian prepares the material for his work. There are in the Bible maxims of every-day life, which are simply the result of human experience. But the Holy Spirit inspired every Bible writer so that it was infallibly certain that he would not err in recording the mind and will of God. When the prophet sat down to write his vision,—when Moses made a record of God's covenant dealings with His people, from the beginning of the creation down to the end of Israel's journeyings in the wilderness, in the Pentateuch,—when Isaiah and Daniel and Ezekiel recorded their visions of the Church's future glory,—when the evangelists wrote the four Gospels,—when Luke wrote the Acts, Paul his epistles and John the Revelation,—when Solomon penned the Proverbs and Ecclesiastes, and David wrote the Psalms, they were infallibly guided by the Spirit of God to leave out what He did not need and to put down just what He desired, and in the very words which He selected. The illuminating presence of the Spirit is promised to enable God's people to understand the Word, but that is not inspiration. And this is what men mean when they say loosely that modern Christian poets are inspired to write hymns, as well as David to write Psalms. Hymn-writers are often illuminated, but never inspired. Here also we have the answer to the cavil so often urged: "Was Balaam's ass inspired?" No; but Moses was inspired in making a record of the transaction and it is correct. "Were the three friends of Job inspired?" No; but Moses was

inspired when he wrote the book, so that we have an authentic record of the discussion between Job and his mistaken friends. The Bible is inspired. This Book we are to keep. Moses charged Israel to preserve and observe the testimony and statutes of the Lord, to bind them on their hands, to have them as frontlets on their eyes, to write them on their door-posts, to talk of them in the house and by the way. The prophet Isaiah said: "Bind up the testimony, seal the law among my disciples." The Saviour said: "Search the Scriptures." The Apostle Peter said: "We have also a more sure word of prophecy, whereto ye do well that ye take heed." The Lord added: "The words that I speak unto you, they are spirit and they are life." "If ye abide in Me, and My words in you." And the seer of Patmos affirmed: "Whosoever shall add unto the words. . . God shall add unto him the plagues; and whosoever shall take away. . . God shall take away his part out of the book of life."

II. We are to keep the Church's form of sound words. God is a witness to the truth. The Bible is His testimony. God calls His people to be witnesses. They must declare their understanding of the truth of the Bible. And when they agree as to the teachings of the Bible and record their oneness of mind, they have a creed. Paul prepared a creed for Timothy: "Hold fast the form of sound words which thou hast heard of me in faith and love, which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost, which dwelleth in us."

The Holy Spirit in the Church leads His people to a correct knowledge of the Scriptures. "He shall teach you all things." So that it is an old maxim: "What is believed everywhere and in all time and by all God's people is the truth," coined by St. Vincent of Levins in A. D., 434. The Nicene creed was prepared by a council, representing all Christendom, in 325, and that is truth. The Chalcedon creed was adopted by an ecumenical council in 451, composed of 600 scarred bishops and that is Divine truth. The Augsburg confession was adopted by a council representing the Church of the First Reformation in Europe in 1530, and that is truth. The Westminster confession was adopted in 1649 by an assembly, representing the Church of the Second Reformation, and that is the truth. That creed contains the accumulated attainments of the Church up to that time. That is the last ecumenical council the Church has held. And by its decisions we are bound until we have another. Hence we hold to the Confession of Faith and the Catechisms, larger and shorter.

III. We are to keep the Church's government. Give an anatomist a single bone and he will construct the skeleton of the animal from which it was taken. We have in the Bible a church officer called an elder. There must be an office in which he can exercise his authority and a church court in which the functions of office can be performed. So we find a presbytery and an assembly of the elders. But church courts must have powers. And accordingly we find the "keys" committed

to them; they open and no man can shut, and shut and no man can open, and what is done on earth according to the will of God is ratified in heaven.

In our Republic there are forty-five states and over 4,000 counties. The government of every county and State is constituted on the same plan as the general government. In every city there are the mayor and board of aldermen and city council. In every State there are the governor and upper and lower houses of the legislature. In Washington, D. C., there are the President and Senate and House of Representatives. So the Church is an organic society. The Spirit inspired the apostles in organizing the Church. The government which they appointed was not Prelatic nor Independent, but Presbyterial. They ordained elders in every city. The gift of the ministry was conferred by the laying on of the hands of the Presbytery. And when the Spirit is given and the Church returns to the Apostolic order, we will have a bench of elders in every congregation, constituting the session. In every county there will be a Presbytery. In every State there will be a Synod. And in every nation there will be a General Assembly. And these will be represented, perhaps quadrennially, in a Great Ecumenical Council. "That they all may be one."

But how can this be a means of grace? An old philosopher said: "Man holds communion with God in property." In acquiring and using property according to God's law, he learned the lesson

of obedience. So in the Church's government we learn that obedience to just and scriptural authority is obedience to Christ, and rebellion against just and scriptural authority is rebellion against Christ. You see an elder, and you reflect: "Here is a man who has been chosen to rule, because he has the traits of Christian character that fit him for being an ensample to the flock. He has been clothed with authority by the laying on of hands and represent the authority of Christ in his house. In honoring him as Christ's representative, you honor Christ. He watches for your souls as one that must give an account. He seeks to restrain you from all evil. He leads you by example and precept to do Christ's work. He teaches you to feed Christ's lambs." You see a deacon and you reflect: "Here is a man who has charge of the financial interests of the Church, appointed according to the Divine Word. He has the qualifications that fit him for standing before the people and enjoying their confidence. By regularly waiting upon God in the ordinances, public and social, by kindness and gentleness, by patience, forbearance and conciliation, he proves himself a man of God who fittingly represents Christ as a good steward of His house." You think of church courts and reflect: "These are constituted in the name and by the authority of the Lord Jesus Christ, Zion's only King and Head. In them Christ presides. They have the authority of Christ. To them He has committed the "keys" of the kingdom of heaven. When they open the door of admission according to the

Divine Word, no man can shut it. When they shut the doors in the exercise of discipline, no man can open them. Paul charged the Corinthian Church, through the ecclesiastical court to deliver the incestuous person over to Satan, for the destruction of the flesh, that the spirit may be saved. Paul gave Hymeneus and Philetus, who had made shipwreck of their faith, over to Satan, 'that they might learn not to blaspheme.'"

The worship of God is to be according to Divine appointment. The tabernacle, altar, instruments of service, garments of the priests and the offerings were to be according to the pattern shown to Moses on the mount. "God is a spirit. and those who worship him must worship him in spirit and in truth," *i. e.*, there must be in the heart of the worshipper a sentiment corresponding to the outward form, and the manner of worship must be according to God's Word. The Apostles were inspired to appoint the worship of the Church. The command to Moses was repeated: "See that ye make all things according to the pattern shown to thee in the mount." The reading and preaching of the Word by ordained ministers and the administration of the sacraments of Baptism and the Lord's Supper, together with prayer and praise,—these simple rites, shorn of all papal and prelatic additions, constitute the Divine order of worship. Their observance is of the first importance. We read that the Lord met Moses by the way in the inn and sought to slay him, because he had neglected to circumcise his son. And it was not until Zipporah, his wife,

took a sharp stone and circumcised his son that he was safe. "Surely a bloody husband art thou to me." Paul said to the Corinthians that because they had profaned the sacrament of the Lord's Supper, many were "weak and sickly among you and many sleep." Now we raise the question: What shall we sing? Psalms have been appointed, hymns have not. Paul said to the Ephesians and Colossians: "Let the Word of Christ dwell in you richly in all wisdom, singing and admonishing one another in psalms and hymns and spiritual songs, singing and making melody in your heart unto the Lord." "The Word of Christ" is evidently the inspired Word. "If my words abide in you," said our Lord. "The words that I speak unto you, they are spirit and they are life." It is this inspired Word that reveals the "wisdom." The "wisdom" that was hidden from the ages is revealed. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him; but God hath revealed them unto us by his Spirit." Then Paul specifies three classes of poetic composition included in Christ's Word: "Psalms, hymns, and spiritual songs." They are all found in the Book of Psalms, and there is the Church's manual of praise.

IV. We are to keep the public covenants of Church and nation. A vow is a solemn promise to God that we will perform our duty. An oath is a solemn appeal to God for the truth of what we say. A religious covenant is a mutual, solemn engagement with God. The "covenant

of works" was made between God and Adam. In it Adam was constituted the head and representative of the race. By his disobedience all the human family were involved in the curse. "The covenant of grace" was made between the Father and Son. In it Christ voluntarily became the representative of His people. Their sins were laid on Him; His righteousness was imputed to them. "As in Adam all die, so in Christ shall all be made alive." It is only through covenant that God's people can approach Him. From the days of Abraham, when God took him into covenant and made him the father of the faithful, God's people have been wont to enter into public covenants. Churches and nations covenant with God. Israel at Sinai, as a church and as a nation, entered into covenant with God. Scotland, England, and Ireland, and the churches there, signed and swore the covenants, national and solemn league, in the seventeenth century. In 1871, the Reformed Presbyterian Church of America entered into a public covenant, foreshadowing that day when all nations and a united Church "shall join themselves to the Lord in a covenant that shall not be forgotten."

V. We are to keep the Church's testimony. "Bind up the testimony, seal the law among my disciples." In the eleventh chapter of Hebrews we have a long list of the faithful witnesses in Old Testament times. Then the twelfth chapter begins "Therefore, seeing we are compassed about by so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset

us and let us run with patience the race that is set before us." Archdeacon Hare, in his "Victory of Faith," takes up the refrain. "By faith the first believers sold their possessions and goods, and had all things common. By faith Stephen saw the heavens opened and the Son of Man standing on the right hand of God. By faith, when stoned, he fell asleep, praying that God would not lay the sin of his death to the charge of his murderers. By faith Peter received the Gentiles into the Church. By faith Paul called the nations to the knowledge of Christ. By faith he founded church after church, whithersoever he went. By faith he stood before Felix, and Festus, and Agrippa. By faith he was in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. By faith the son of thunder who desired to call down fire on the Samaritan village, became the Apostle of Love. By faith Polycarp, when above ninety years old, being commanded to revile Christ, with the promise that he should be set free, replied: 'Eighty and six years have I served Him; and He has done me no wrong. How can I blaspheme my King, who has saved me?' By faith, as the executioners were about to nail him to the stake, he said, 'Leave me as I am; for He who ordains that I should endure the fire will enable me to stand unflinchingly at the pile, without your nails to hold me.' By faith thousands of weak, frail mortals, even women, felt their hearts glow with joy, when they heard the rabble in their bloodthirsty frenzy cry, *The Christians to the*

lions! the exultation of their victims triumphing over that of the murderers. By faith the Syrian hermit, Telemachus, came from the East of Rome, and, resolved to stop the gladiatorial contests, rushed into the middle of the amphitheatre, and threw himself between the combatants; whereupon, though he was slain by the fury of the populace, brought about the abolition of those games. By faith Ambrose preserved the churches of Milan from the Arian Empress and her Gothic soldiers. By faith Chrysostom, when deposed, an aged exile in a remote savage land, assailed by all manner of sufferings, still watched over, exhorted and comforted his church at Constantinople. By faith Athanasius, during forty years of persecution upheld the doctrine of the Trinity against the Emperors and the world. By faith Boniface penetrated the German forests, lifted up his ax upon the huge oak of Thor, surrounded by a multitude who expected to see him smitten to the ground, converted all Hesse and fell a martyr while evangelizing the Frissians. By faith Elizabeth of Hungary, the daughter of Kings, the wife of the Duke of Thuringes, being left a widow at twenty, gave all she had to the poor, and dwelt amongst them as their servant, laboring for them, visiting them, waiting upon them, nursing them, by word and deed teaching them the love of God. By faith Rogers, the proto-martyr of our Reformation, when his wife and his eleven children met him on his way to the stake, and an offer of life and pardon was brought to him in their sight, if so be he would recant, walked on with a stout

heart and washed his hands in the flames while he was burning, rejoicing in the fiery baptism whereby he gave up his soul to God. By faith Ridley looked forward with joy to the fire that awaited him, and bade his sister come to his marriage. By faith the aged Latimer, when stript to his shroud, rose up on high, and lighted such a candle in England as would never be put out. By faith Clarkson and Wilberforce overthrew the slave-trade." Time would fail to tell of Calvin and Knox and Xavier and Duff and Livingstone and John Brown, who, through faith, "quenched the violence of fire, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." These afford us a noble example in opposing all evils that may exist in the corrupt constitutions of Church or State. Their testimony is written on high.

VI. We are to keep our dissent from all evil in Church and State. In the nation we have the United States Constitution which all accept and the State constitution which is accepted by all within the commonwealth. There are 143 different branches of the Reformed Church, all accepting in a general way the constitution of the first and second Reformation, but each having its denominational creed more or less explicit. The Church of Scotland was one until the Revolution Settlement of 1688. Then the Reformed Presbyterians separated and adopted their testimony. In 1733 the Secession Church came out of the Established Church and they adopted a separate creed. In 1705 the General Assembly Presby-

terian Church was organized and they adopted a declaration of principles. In 1843 the Free Church of Scotland came out and adopted their creed. In 1858 the Seceders and Associate Churches united and formed the United Presbyterian Church, and it has its declaration of principles. These creeds of their several denominations are the Churches' dissent against the corruptions in doctrines and practice of the Reformation attainments by the other denominations. Reformed Presbyterians adopted a similar principle in politics and separated from the political body which accepts of authority under a Constitution that ignores the authority and law of the King of kings.

VII. We are to keep ourselves pure. "Take heed unto thyself and unto the doctrine." A witness whose character is impeached finds his testimony discounted.

"If ye love me keep my commandments." "Ye are my friends if ye do whatsoever I command you." "This is love, that we walk according to his commandments."

1. The obedience of the believer is implicit. There are those who do many things which Christ has commanded and yet do not serve Him. A man may do what Christ commands because it is agreeable to him or it promotes his worldly interests. That is serving himself, not Christ. A man may do what Christ commands because some other man whose authority he recognizes or whose favor he wishes to enjoy has required it. That is serving the creature, not the Redeemer. The

believer does what Christ commands because He has commanded it. He may be able to see many reasons why he should do what Christ requires, but the great overshadowing reason of all is Christ's command. He may not be able to see any reason why he should do what Christ commands, but the fact that He has commanded is sufficient. He may see many reasons why he should not do what is required, but the fact that it is commanded by the Master sweeps away all objections. When William, Prince of Orange, was engaged in the last battle which secured him the undisputed right to the crown, he allowed the enemy to march out of the fortress. At a given point he sent a brigadier to arrest the commanding officer and bring him prisoner. The body-guard of this officer surrounded him and swore they would die before submitting to such an indignity. The brigadier said: "My business is to obey orders, not troubling myself about consequences." The believer's business is to obey the orders of the Captain of our salvation, leaving all consequences in His hands. As the poet said of the six hundred cavalry-men who charged the Russian works at Balaclava,

> "Theirs not to reason why,
> Theirs but to do or die,
> Into the valley of death rode the six hundred."

The old philosopher said: "Do right though the heavens fall." The believer does his duty. As Polycarp, the pastor of Smyrna, said to the proconsul who ordered him to deny Christ. "Eighty-

six years have I been His servant, yet all this time He hath not so much as once hurt me; how, then, can I speak evil of my King and Sovereign who hath thus preserved me?" Victorianus, when solicited by the Emperor to turn Arian, said: "You may try all extremities, torture me, expose me to wild beasts, burn me to ashes; I had rather suffer anything than falsify my promise made to Christ my Saviour in baptism." Vincentius said to the tyrant Decius, "Rage and do the utmost that the spirit of malignity can set you on work to do; you shall see God's Spirit strengthen the tormented more than the devil can do the tormentors." Zuinglius said to the Bishop of Constance: "Truth is a thing invincible and cannot be resisted."

2. The obedience of the believer is impartial. Biographies are generally nothing but encomiums on the virtues of the heroes of the author. Boswell's "Life of Johnson" is called a good work, and yet it paints only one side of his character. Few are candid as Cromwell. When the younger Lely was to paint his portrait he said; "Paint me as I am; if you leave out a scar, a wrinkle, a freckle or a pimple, I'll not pay you one shilling." The Bible biographies are impartial. David was a man after God's own heart, and yet his adultery, murder, and want of faith in going to Gath are not concealed. Noah was a preacher of righteousness, yet his drunken exposure of his person is not hidden. The Bible is impartial. Our obedience must be impartial. We may not select what is agreeable and reject the rest. The little book which the apostle ate was sweet in his mouth but

it made his belly bitter. We must take the bitter-sweet without additions or subtractions. Webster said: "Not one in fifty can state a fact just as it is, without exaggeration or diminution." Burke said: "Every word in a sentence is a foot on which it moves, adding to or diminishing which may change its direction." John says: "Whosoever shall add to the words of this book, God shall add to him the plagues that are written therein; and whosoever shall take away from the words of this book God shall take away his part out of the book of life." David pleased God because with his whole heart he endeavored to keep all His commandments. James condemns partiality in dealing with men, honoring the rich because they have wealth, and humbling the poor because they have little. We are not to deal partially with God's commands. Keeping some commands will not compensate for neglecting others. Avoiding certain vices will not make amends for practicing others. "Whatsoever I command you." "O that my ways were directed to keep thy statutes, then shall I not be ashamed when I have respect unto all thy commandments."

3. The obedience of the believer is cheerful. Some do what Christ commands because they are afraid they will go to hell if they do not. That is not the spirit of freedom. "We have not received the spirit of bondage again to fear, but we have received the spirit of adoption, whereby we cry, Abba, Father." The believer is under the perfect law of liberty. He delights to be under

this law of Christ. It is his meat and his drink to do the will of Christ and to finish the work which He gave him to do. He not only does the will of God from the heart, but he cheerfully submits to all his providential appointments. Cowper says, "They also serve who only stand and wait." McCheyne said, "I am called of God to my sick-bed as much as to the pulpit, and in cheerfully submitting to the rod I am serving Him as well as when proclaiming His Word." The believer's prayer is, "Give what thou requirest and require what thou wilt." Baxter prayed: "Lord, what thou wilt, when thou wilt, and how thou wilt."

4. The obedience of the believer is persevering. "If any man draw back, my soul shall have no pleasure in him. But we are not of those who draw back unto perdition." After Christian, in Bunyan's Pilgrim's Progress, had left the city of Destruction, he found Mr. Pliable. They walked and talked together until presently they fell into the slough of Despond. Then said Pliable: "If I get out I will return and you can have the Celestial City." So he returned to the City of Destruction and was made much sport of, but Christian continued his journey. Then Christian met two men, Mistrust and Timorous, running back. He asked, "Whither do you go?" We saw lions in the way and are returning to the City of Destruction. Christian said, "If I return I perish. If I reach the Celestial City I shall be safe. I must try and pass the lions." He went forward, and to his surprise and joy he found the lions chained and so passed on. Presently two men came climbing

over the wall. They were Formalist and Hypocracy. When they came to the hill Difficulty, Christian ascended it; but Formalist took a path to the left called Danger, and Hypocracy took a path to the right called Destruction, and they were lost. As Christian came to the valley of humiliation two men came running. They had heard strange sounds, satyrs, hobgoblins, etc., and, being terrified, were fleeing for safety. But Christian entered and passed through. After leaving Vanity Fair, Christian and Hopeful met Mr. By-ends. He never went against wind and tide, and delighted to walk with Christians when the sun shines and as he walks in silver slippers. His companions were Mr. Save-all, Mr. Money-love and Mr. Hold-the-world. When they came to the foot of the hill, Demas, who had a silver mine hard by, with a deep shaft and dangerous ground, called. Christian and Hopeful heeded not, but pursued their journey. But these four went over and were never seen after. And so it was that Christian continued his journey until he reached the Land of Beulah. When Christian was in the house of Interpreter he was led into a room in which was an iron cage in which was a man whose arms were folded, his head bowed and his countenance sad and hopeless. Christian asked him why he was so sad. I am not what I once was. I once enjoyed religion. I thought I was safe. But I threw the reins on the neck of my lusts. I grieved the Spirit and He withdrew. I tempted the devil and he came in. I cannot now repent. How true is it, if a man taste of the good word

of God and the powers of the world to come and fall away, it is impossible to renew him again unto repentance, seeing he has crucified to himself the Son of God afresh and put Him to an open shame. The obedience of some is like Jonah's gourd, it comes up in a night and perishes in a night. The believer's obedience is constant as the shining of the stars of Heaven. Nothing can separate him from the love of Christ.

a. The service of God is most reasonable. The Greatest and the Best should be honored by us. That is God. *b.* This service is the most honorable. He is supreme. We are associated with the King supreme. *c.* This is the most delightful. The Queen of Sheba said to Solomon: "Happy are these thy servants which stand continually in thy presence," Happy are God's servants who serve Him day and night in His temple. *d.* This is the most advantageous service. They never miss their reward who serve Christ. This is freedom.

CHAPTER XXX.

THE HOLY NATION.

AT Sinai the children of Israel were constituted a nation. "Ye shall be to me a holy nation," said Jehovah. They were to dwell in the same territory, be subject to the same government, regulated by the same laws, distinguished by the same customs, and have common interests, rights, and enemies. Before the giving of the law they were a family, a generation, a race, a chosen generation; but at that time they became "a kingdom, a nation, a kingdom of priests, a holy nation." The promise made to Abraham began to be fulfilled: "I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee." When the people returned from the captivity in Babylon they sang: "We have a strong city; salvation hath God appointed for walls and bulwarks: Open ye the gates that the righteous nation which keepeth the truth may enter in." There can be no doubt but that the greater part of the people in the world who were really pure and holy belonged to Israel, but the expression, "holy nation," has reference to their separation from idolatrous nations and their consecration to the service of God. They serve

the one living and true God. Christians are called "a holy nation." This signifies:

I. That they are an organized society. A nation is not a mere aggregation of individuals. It is an organism. The organic people form the national body. Christians are not unconnected individuals, but a society; not disjointed members, but a "body fitly joined and compacted by that which every joint supplieth." The English nation occupies many widely-separated districts of territory. In the Apostles' day believers resided in every kingdom of the Roman Empire, and even beyond its bounds. To-day they are "a people redeemed from among men, out of every kindred, and tongue, and people, and nation." Believers are a spiritual society, "a people near to Jehovah," and they dwell together in Him. They dwell in the spiritual Canaan and worship toward "Jerusalem, which is the mother of us all." They all "dwell in the secret place of the Most High, and abide under the shadow of the Almighty." All the tribes of the true Israel of God encamp around "the ark of testimony," "the true tabernacle which the Lord pitched, and not man." John Glas has observed: "There is now no more any place on earth where the whole Church assembles for worship; but they all assemble in the Heavenly Jerusalem, where Jesus is, the antitype of that on earth to which the Church of Israel assembled, and toward which they worshipped from all corners of the land. Here they on earth have their conversation, Phil. 3:20, and unto that place the tribes of God go

up now worshipping God, all serving in the newness of the Spirit: and there are no worshippers now but spiritual worshippers. Thus there is an end put to all controversies about earthly holy places, and temples of God made with hands. John 4 : 20, 21."

II. They are a nation of great numbers. The United States has a territory equal to Europe, but only 70,000,000 people. Queen Victoria rules over 385,000,000. The Emperor of China rules 400,000,000. The Church is a nation composed of all believers now on earth, all who have lived, and all who shall live hereafter. He who joins this society "sits down with Abraham, and Isaac, and Jacob, in the Kingdom of their Father." He joins "the Church of the living God." He becomes identified with "a great multitude" which no man can number, from all kindreds, and nations, and tongues, and people. He "comes to the general assembly and church of the first-born, whose names are written in heaven, to an innumerable company of angels, and the spirits of just men made perfect."

III. They are a nation subject to the same government and laws. The citizens of the United States are subject to our republican government. The English are governed by a constitutional monarchy. So the Germans and Japanese. The Russians are subject to an autocrat. The Turks are ruled by a despot. But the citizens of Zion are subject to the government and regulated by the laws of "the living and true God." The whole world lieth in

the wicked one. Satan is the god of this world. He has dominion over the hearts of the children of disobedience. But Christ came and conquered Satan and spoiled his kingdom. He led captivity captive. As a reward the Father gave Him universal dominion. He is King in Zion, and Head over all things to His Church. Believers recognize Christ as their Lawgiver and King and Judge. They submit their minds and hearts and conscience and conduct to Him. They "serve the Lord Christ." Dr. Brown, in his commentary on 1. Peter, to which we are indebted for this line of thought, says: "Other men regulate themselves by various principles, to which they give the authority of law; the law of interest, the law of custom, the law of honor, the law of public opinion, the law of caprice. Christians regulate themselves by the law of God. The Bible is their statute Book. They are cheerfully subject to all lawful ordinances of man; but it is 'for the Lord's sake,' because the Lord commands them to be so. But when the law of man is opposed to the law of God the principle upon which they act is, 'We ought to obey God rather than man.'"

IV. They are distinguished by the same customs. Different customs prevail in different nations. The customs that obtain in China distinguish that people from the Hindoos. The customs of Russians distinguish them from Americans. Christians are distinguished from the world by their customs. They all seek often to be alone, as Christ went into a mountain alone to pray.

"Enter into thy closet and shut the door and pray to thy Father which seeth in secret." They all are given to prayer. "Pray without ceasing." "In everything by prayer and supplication, with thanksgiving, let your requests be made known to God." They all "lay up treasures in heaven." They all "deny themselves." They all look not only, not chiefly, at their own things, but at the things of Christ and of others. They all forgive, instead of avenging injuries. They all hail the coming of the Sabbath. "This is the day God made; in it we'll joy triumphantly." They all prize the privilege of going to the house of God.

"I joyed when to the house of God, Go up, they said to me;
Jerusalem, within thy gates our feet shall standing be."
"For in thy courts one day excels a thousand; rather in
My God's house will I keep a door, than dwell in tents of sin."

They all gladly devote their substance to Christ's Kingdom. "Come ye into his courts and bring an offering with you." They all observe family worship in their homes morning and evening. "In dwellings of the righteous is heard the melody of joy and health; God therefore thee hath blessed forevermore." Their whole mode of thinking, feeling, speaking and acting is entirely different from the men of the world. They are in the world, but not of it.

V. They have common and peculiar immunities and privileges. More freedom is enjoyed in Austria than in Turkey. And more in the United States than in any other nation. In idolatrous countries to-day the average wages paid work-

men is 10 cents a day ; in Mohammedan countries, 20 cents; in countries where the Greek Church prevails, 25 cents ; in Roman Catholic countries, 37 cents ; in Protestant lands generally, 75 cents ; and in the United States, $1,00. Christians are the most highly favored nation. All men are in bondage to sin and Satan, but they are made "free indeed," made free by the Son, "free with the liberty of the children of God." They all have the Spirit to dwell in their hearts, enlightening their minds in the knowledge of Christ, renewing their wills, and persuading and enabling them to embrace Jesus Christ. They all are in covenant with the Redeemer, and have the assurance that all their experiences shall work together for good. They all have a body-guard of angels, encamping before and behind, and protecting them from all enemies and dangers, and through whom active communication is kept up between believers and the King of heaven. They are all "rich in faith and heirs of the kingdom," and "blessed with all spiritual blessings in heavenly places in Christ Jesus." They are all heirs of God and joint heirs with Christ to an inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for them who are kept by the power of God through faith unto salvation ready to be revealed at the last time.

VI. They have a common cause. The nation of the United States, with its forty-four states, is one organic people. There is no north, no south, no east, no west. They have a common President

and Congress, common interests and a common defence. Christians have a common Lord. To this Master they stand. They have common interests, the glory of God, the salvation of men, the advancement of the kingdom of peace, truth and righteousness. They are engaged in a common war against ignorance, error, depravity and sin in every form, as well as with Satan, the prince of the powers of darkness. They "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." They all engage in this warfare under the same Captain, and in the use of the same armor. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

VII. They are a holy nation. The term holy primarily signifies the separation of a person or thing from a secular to a sacred use. The Babylonian armies, Isaiah tells us, were "God's sanctified or holy ones," because selected as His instruments for executing His judgments upon rebellious Israel. The Sabbath is holy, because set apart for Divine service. The tabernacle and its furniture, the temple and its furniture, the tribe of Levi, and the whole house of Israel were holy in this sense. Because Israel was separated from other nations and devoted to the worship of God and made the depository of the oracles of God, they were a holy nation. The Church is a holy nation in that it is separated from the world and devoted to God and Divine things. It is not

political, nor commercial, nor philosophical, but religious. It is a kingdom, but not of this world. It is a nation, but "a holy," sacred, "nation." Its true members are all holy, taken from the world lying in the wicked one, dedicated to God and His Christ by the sprinkling of the blood of the atonement, by the regenerating and sanctifying Spirit, and by their inward consent and outward profession of Christ as Saviour and Lord. They were all "chosen in Christ before the foundation of the world, that they might be holy and without blame before him in love." As the Saviour sanctified or devoted himself to their salvation, so by His grace they sanctify themselves. "Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to God a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish." "That he might sanctify the people," that He might constitute the chosen ones a holy nation, "by his own blood, he suffered without the gate." "He went out of 'the Jerusalem' that then was the type of all that is corrupt both in secular and ecclesiastical association, and his saved people are to 'go forth to him without the camp, bearing his reproach,' devoted to God, as he was devoted to God; determined to do and suffer the will of God as he did, apart from the world lying in wickedness." "They are a people *entirely* devoted; their faculties, their property, their time, their opportunities, their bodies, their spirits, are all his, and they can-

not devote them to purposes different from his, without being guilty of desecration or sacrilege." To this Isaiah looks forward: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world. Say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him, and his work before him. And they shall call them the holy people, the redeemed of the Lord; and thou shalt be called, sought out, a city not forsaken." Zechariah also says: "In that day shall there be on bells of the horses, *Holiness unto the Lord*, and the pots of the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of Hosts; and all they that sacrifice shall come and take of them, and seethe therein; and in that day there shall be no more the Canaanite in the house of the Lord of Hosts." It ought to be that every day is a Sabbath and every meal a sacramental feast. Whether we eat or drink or whatever we do, all should be done for God's glory. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's."

This principle of entire separation from all evil,

and complete consecration to the service of Christ lies at the foundation of the political dissent which believers must enter against the immorally constituted, unscripturally administered civil government of the land in which they live. In this nation the exercise of political privileges within the voting society under the United States Constitution involves complicity with sin and interferes with our allegiance to Christ. On this account Reformed Presbyterians have entered their political dissent.

1. Political action under the United States Constitution involves disloyalty to Christ the King. Jehoshaphat, king of Judah, was a righteous man. Ahab, king of Israel, was a wicked man. The King of Syria came up against Ahab to Ramoth-Gilead. Ahab invited Jehoshaphat to join him in the war. He accepted the invitation. After the battle Jehu, the seer, went out to meet Jehoshaphat and said: "Shouldst thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord." Now, the Constitution of the United States ignores God and His Christ. It is Godless and Christless. And it is the supreme law of the land. Every officer from the President down to lowest must swear to support it. Every voter through his representative takes the same oath. So that this instrument gives a godless character to the government administered under it and the political body exercising authority according to its provisions. This government and the political

body represented under that instrument are as certainly godless as Ahab's government. And the followers of Christ who identify with it by political action are justly exposed to the scathing rebuke which the faithful seer administered to Jehoshaphat.

2. Political action, under the United States Constitution, involves the violation of God's law. The United States Constitution provides that the President, when inaugurated, "shall swear or affirm." Every President after George Washington and before R. B. Hayes, took the Presidential oath without an appeal to God. President Lincoln was asked, before his inauguration each term, to respect the conscience of the Christian people by taking the oath in the name of God, but he refused to accede. Now the Bible form is explicit: "Thou shalt fear the Lord and swear by his name." The formula in our Constitution omits the very essence of the oath, an appeal to God. That is a breach of God's law. It also provides that "no religious test shall ever be required as a qualification for office or trust in these United States." The purpose of this clause cannot be mistaken. Justice Story, in his commentaries on the Constitution, describes that instrument as "a compact according to which the Christian, Jew, Mohammedan and infidel, all sit down at the tables of our national councils." The Bible rule is: "Choose out from among you able men, such as fear God; men of truth, hating covetousness, and place such to be rulers over you." Here the Divine law is set aside and a human rule sub-

stituted which contravenes God's law. Why is it that Congressman Breckenridge is not expelled from that body? Because the Constitution does not allow the application of the social purity test. Why can he be a candidate for re-election from the Ashland district of Kentucky? Because the Constitution does not exclude moral lepers from office and trust. Because of this our national council chambers are filled with men who have not the fear of God before their eyes, and who are utterly indifferent to the sufferings of our needy people. It is likewise provided that "this Constitution and all the laws made in pursuance thereof shall be the supreme law of the land." In 1810 Congress enacted that the United States mail should be carried on Sabbath. To this day that national breach of the fourth commandment continues, and mail matter is received and delivered in all our leading cities on the Lord's day. Could a follower of Christ be postmaster of the city of Boston, and do the work of that office on Sabbath, and be innocent? Certainly not. The postmasters in New York, Chicago, Philadelphia and every other great city are involved in the same condemnation. Loyalty to Christ requires that we refuse to enter these political offices. But these officers are appointed by the President, and if it is a sin for Christ's children to become postmasters, then it is wrong for them to become President and appoint these officers. And if it is wrong for them to take the Presidency, then it is just as great a sin to vote for the electors who cast the ballots which elect the President. There is no

escaping from the consequences of this reasoning. But this is not all. The United States Government collects $95,000,000 revenue on whisky every year. Can a loyal servant of Christ be a revenue collector and be innocent? I trow not. Take the Pennsylvania high license law. Could a true Christian be the judge that grants these licenses to the saloon-keepers? Would that be washing his hands from all partnership in the liquor crime? Would that be a service done for Christ's sake and for the uplifting of fallen men? Would that act be recorded in the Lamb's Book of Life to be read to his credit at the last day before an assembled universe?

3. Political dissent alone frees us from responsibility for these evils. A man who professes to be a Prohibitionist and recognizes it as the duty of all to abstain totally from alcoholic drinks, is a member of a distilling corporation and pockets his share of the proceeds. That is the man who professes allegiance to Christ, and yet swears allegiance to a government which tramples upon the authority and law of the King of kings in its constitution and administration. Isaiah condemns the King of Judah for forming an alliance with the King of Assyria, to protect himself against the King of Israel and the King of Syria (who were confederate), instead of trusting in God. "Say ye not, A confederacy, to all those to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread." Trust

the Lord; do right, and leave all consequences with Him.

4. Political dissent is the best remedy. Professed prohibitionists in the Republican and Democratic parties have little influence in directing party action, while the saloon voters dominate the parties. Why is this? Because the parties know that the prohibitionists will vote the party ticket any way, while the saloon men will bolt if their demands are not granted. No one denies this. So the power of one political Prohibitionist, who separates from the old party for conscience' sake and affiliates with the Prohibition party is equal to one hundred prohibitionists who remain in the old parties in its moral effect. And it is equally true that a voter who stands outside the political body for conscience' sake has uttered the strongest possible testimony against its political sins. One such chases a thousand, and two put ten thousand to flight.

VIII. They are a peculiar people. This suggests that God's people are distinguished from other men. They are peculiar in their origin, principles, dispositions, habits and customs; their hopes, fears, pursuits and privileges. This is eminently true. But it is not the truth of this word. This literally means "a people for a purchased possession," or "for a treasure." In Ephesians 1:14 it has the first sense: "Until the redemption of the purchased possession." In Exodus 19:5 it has the second meaning: "Ye shall be a peculiar treasure to me." The sentiments conveyed by the appellation "peculiar people" are two:

They are the subjects of the Divine peculiar property and the objects of the Divine peculiar regard. This was true of the nation of Israel. They called themselves God's *people*, because of this, and the Gentiles they called the *nations* because this was not true of them. But now all nations are to be made a peculiar people. Their national boundaries will be set by Him. The blessings of heaven and earth, of hills and valleys will be theirs. The covenants and laws of God will be given them. "The kingdoms of this world shall become the kingdoms of our Lord and of His Christ." "And the nations of them that are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it."

IX. The Holy Nation finds its highest realization in the Christian nation. It is unquestionably the Church's first and great duty to rescue the perishing. But she is not bringing the people in contact with the Gospel. We have the leaven in one pan and the dough in another, and they are not brought in contact. There is a great barrier between the Church and the people which must be removed. God is providentially calling upon Christian citizens to roll away the stone that lies in the way of the Church's progress. What a help it would be to the Church in reaching the masses, if every saloon in the land were closed forever! What an advantage the Church would have if the railroad and the United States postal service were prohibited on Sabbath, and the Sunday newspaper, that abom-

ination that is making a moral desolation, were outlawed! How the Church's work would be aided, if a uniform national divorce law were enacted, arresting the destruction of the home by speedy and easy divorce! How the Church's work would be facilitated if only God-fearing, upright and pure men were eligible to office and trust in our land! Who can calculate the advantage the Church would receive if secret, oath-bound fraternities were disbanded by law, and the time and money consumed by them devoted to her aggressive work? And what untold blessings would come to the Church if this nation would honor the King of kings and secure his promised blessing of the Spirit upon the whole people? And until Christian citizens are ready to unite and make this an accomplished fact, there will be spiritual dearth in the land, and the problem of the churchless masses will be unsolved.

The secularism and political atheism that have been incorporated in the fundamental law of this land are bearing their legitimate fruit. Our national Sabbath reformation seems farther off now than two years ago. Prohibition, instead of marching to victory, is suffering unexpected and humiliating defeat. Why is this? Our nation has ignored the crown rights and royal prerogatives of the Lord Jesus Christ, and he is ignoring us. The armies of Israel were smitten before the men of Ai, because sin was in the camp. The Achan must be put away before God will return and give them the victory. The army of Prohibition and Sabbath Observance in our land is be-

ing defeated ingloriously. The Achan is political atheism. Until that is put away we may expect to be put to the worse by the men from the Ai of intemperance and Sabbath desecration. The Head of the Church will prosper evangelistic work in China, Japan, India, any heathen country, without a national recognition of the King of kings. But in a Christian nation, like ours, where the majority of the citizens are in the enjoyment of the light, the Spirit will not be given in great measure to efforts in behalf of the churchless masses without a public recognition of the authority and law of Christ, the King of nations. This is a necessary prelude to the bringing of the masses into the churches.

The poet said: "Hitch your chariot to a star." We have hitched our chariot to the Star of Bethlehem.

"Ring out the old, ring in the new,
Ring out the false, ring in the true.
Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.
Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

CHAPTER XXXI.

CHRIST'S LAW AND MONEY.

IN the July number, 1894, of the *Missionary Review* Dr. A. T. Pierson has a pungent article on "The Imperative Need of a New Standard of Giving." He says: "It is a sad fact that the current impression is that the Biblical standard is an impracticable ideal!" "This whole matter must have *radical* treatment, for the evil is radical. We shall never reach it, therefore, until we are ready to eradicate the selfishness which is its root. Evils which are deeply rooted in the human heart are hard to exterminate." "The wrong-doing which we are now seeking to expose is not only radical, but *respectable*, and it hides behind respectability. This is the favorite refuge of all the most subtle social sins. Now that slavery is abolished in Britain and the United States, we all marvel that such a system could ever have found a cloak for its deformity and enormity. Human beings were put up on the auction block and sold like cattle. Maiden modesty was openly profaned to make appeal to the lowest passions of buyers; husbands and wives sold to different owners, and then taught to enter into new marital relations with other parties, so that all sanctity was lost to

marriage; parents and children hopelessly parted, as unfeelingly as a calf and a cow—every nameless atrocity was perpetrated by a system that made merchandise of the bodies and souls of human beings; and a chief justice (?) insulted his title by deciding that a black man had 'no rights which a white man was bound to respect.' And yet such an organized iniquity hid behind law, as legal; hid behind custom, as respectable; hid behind commerce, as profitable; hid behind ethics, as moral; hid behind even philanthropy, as benevolent; and behind religion, as pious! And to-day the drink habit, and the still worse drink traffic, find similar hiding-places; but the time will come when men will look back and wonder that ever in a 'Christian nation such arguments and apologies could be allowed to shelter evils so outrageous.'

"Hung Fung, the Chinese sage, nearly a hundred years old, being asked by the Emperor what was the great risk of the empire, answered: 'The rat in the statue;' and he explained that the rat hides in the hollow-painted wooden statues erected to the memory of dead ancestors; and he cannot be smoked out, because that would desecrate the statue; and cannot be drowned out, for that would wash off the paint; and so the vermin can find secure refuge in the sacred inclosure. Everywhere social evils are the rat in the statue. Many a sin gets into the Church itself and cannot be smoked out lest we defile the Church, nor drowned out lest we wash off from the Church the paint of respectability.

"It has been hinted that this radical, respectable evil of withholding from God and His cause is furthermore entrenched behind positive *resistance* to the plain teaching of Scripture. A senator of the United States shocked the sentiment of the community by declaring that the Golden Rule and the ethics of the Sermon on the Mount cannot be carried out in politics; but it is a fact that the body of professed Christians *do not believe Bible teaching on the subject of giving.* A tree is known by its fruit, and faith is proved by works. What our real creed is, character and conduct reveal. Were Christ's precepts really received by us, our whole present system of giving would give place to another; and our present object is to deal fearlessly and faithfully with this whole question, studying only to show ourselves approved of God. Missions are to-day threatened with a collapse, from the dry rot in the floor timbers of our financial system!"

I. Giving is a most important means of grace.

God does not call upon His people to give because He needs their gifts. This idea is amply refuted in the fiftieth Psalm. "If I were hungry I would not tell it thee. For beasts of forest, cattle all on thousand hills are mine." God has ordained that the poor will suffer if we do not feed them and clothe them, and the heathen will perish if we do not carry the gospel to them, in order that we may the more surely reap the advantages of exercising the grace of beneficent giving.

Giving is a means of grace because it mortifies

the flesh. It roots out our covetousness, that prime sin of the world. Covetousness is the parent stock of which selfishness is the tap-root, which takes possession of the soul, spreads and fortifies itself, and leaves no place in the heart for the homage of God. It smites with a palsy every power of the soul, gluts the affections with the treasures of earth, and makes us set no value on the pearl of great price. It is "the love of money" that "is the root of all evil," and that which makes it easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. It is that which makes the rich man's desire for more ever increase; so that in the midst of his greatest acquisitions he remains the very realization of those lean and ill-favored kine which devoured all that was fair and thriving before them, only to remain as lean, as ill-favored, and as voracious as ever. It is to the soul what the tapeworm is to the body, devouring its victim's food, nourishing itself to greater bulk and voracity thereby, while the wretched man is wasting in the torment of perpetual starvation. The only relief is in killing this devouring monster, covetousness, and killing it speedily, before it proves itself the worm that never dies. Regular and systematic giving is the sword by which this ugly creature is to be slain. Week by week he receives a deadly wound. Every contribution crucifies him anew. Neglect this means and your enemy will soon throttle you. Diligently improve this means, and though he may be long a-dying, yet you will surely trample

him under your feet. Dr. Pearson says: Greed absorbs. Get all you can and keep all you get, is its motto. It builds Alpine fortunes and leaves the poor in hopeless misery. "A recent article in a leading secular magazine, on 'How to live on Seven Hundred Pounds a Year,' makes provision for house rent, food, clothes, education, travel, æsthetic culture, and even worldly amusement, but not a penny allowance for charity! The theatre and opera are necessities, but to compassionate poverty and misery is optional, and may be left out of life's scheme entirely. Meanwhile a woman advertises for a lost poodle, worth two hundred and fifty pounds sterling, whose diamond collar and silver chain are worth thirty-seven pounds more. A poodle that represents nearly three hundred pounds is a necessity, but to give anything to suffering is not needful! A professing Christian in America spends in one year on a new house for himself more than the four leading missionary boards of the world spend that year to evangelize a thousand millions of heathen. Absorption means the sucking up process and suggests the sponge which drinks up what it is dipped in, and swells larger and larger, till it can hold no more, but never gives out anything except under pressure. Hundreds and thousands are mere sanctified sponges, that soak up all God's gifts, and have to be squeezed hard to give out even a reluctant drop. What is a dead sea but a basin into which rivers pour their sweet waters only to stagnate, become bitter, heavy, acrid, because they have no outlet; and around such dead sea

no plants grow, over it no birds fly, in it no fish swim. Life comes into it, but turns to death! There are many dead seas in Christian congregations. God pours His gifts upon and into them, but there is no outpour in blessings to man! In the light of Christ's words, 'Lay not up for yourselves treasures upon earth,' it never seems to occur to some to ask whether a disciple has a right to hoard riches." Giving is the outlet to the dead sea of human selfishness. This alone freshens its waters. Giving cultivates the gracious principles of the heart. Read the 8th and 9th chapters of 2 Corinthians. See how adroitly the Apostle enforces the duty of benevolence from this one consideration, that it is a grace of God. He holds up the "churches of Macedonia" as an example. They contributed out of their "deep poverty," "even beyond their power." And the cause of "the riches of their liberality" was their consecration of themselves to God in public covenanting. "And this they did, not as we had hoped, but first gave their own selves to the Lord, and unto us by the will of God." And because their wonderful liberality was the outcome of their high consecration to God, it must be a grace. Then the Apostle expresses the desire that this same grace might be finished in the Corinthians, "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, *see that ye abound in this grace also.*" Here the grace of giving is represented as occupying an honorable position in the family of Christian graces. This

is an inherent element of the divine life in the soul, and the new nature is no more perfect without it than the body is perfect without the limbs or eyes. Then the Apostle finds a still more forcible illustration in the example of the Lord Jesus Christ. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." The same spirit that was in Christ is in his people. Paul calls it "the exceeding grace of God" in them, and as if the thought were overpowering, he exclaims: "Thanks be unto God for his unspeakable gift." This charism of liberality is an unspeakable, extraordinary gift. It is unspeakable, because it is an unction of the Holy One. It confers immeasurable blessings upon our revolted race. It brings a revenue of glory to God. No wonder Paul exclaimed: "Thanks be unto God for his unspeakable gift," the gift of the Holy Ghost in "this priceless charism of liberality."

Covetousness is idolatry, and the idol worshipper becomes like his idol. "The law of all idolatry is *assimilation of the worshipper* to the object worshipped. If it be a brute beast, he becomes brutal, beastly; if a stock or stone, he grows dumb and senseless, helpless, irrational, like the wood or stone. And so, whatever be the idol, the worshipper comes to resemble it. 'They that make them are like unto them; so is every one that trusteth in them.' (Ps. 115:8.) This law is universal. He who practically worships horses, and is found absorbed in the race-course, gets 'horsey'

—has the smell of the stable, the look of the jockey. The devotee of fashion becomes the mere animated tailor's dummy or wax doll. Beau Brummel spent four thousand dollars a year on his wardrobe; spent three hours sometimes in artistic tying of a standard cravat, and invited a score of friends to witness his feat. Such a man has no character, except what he wears on his back, and that is made at so much the yard, in the tailor's shop. How hollow and shallow grow the fashionable women at our watering places, who have nothing to do from morn to night but to dress three or four times a day, comb or curl their hair, and study to give impression of a boundless resource of wardrobe and wealth. And the worshipper of money! A coin is hard and unimpressible; it has a metallic ring. He who makes an idol of money gets to be hard, unimpressible, irresponsible; he gets the ring of metal, and 'drops into his coffin with a chink!' There was a manufacturer in Britain, who for a score of years spent his time in counting over his hoarded sovereigns, daily repeating the process that he might gloat his eyes over his treasures. Such a man worships the golden calf, and becomes a golden calf himself. Those who idolize worldly pleasure get to be frivolous and empty, incapable of seriousness and sobriety, like the crackling of thorns under a pot. Those who pursue fame, the bauble or bubble of reputation, becomes as a bauble or bubble, dazzling but unsubstantial, mere illusions of display. Even culture, made an idol, transforms a man into a bookish sem-

blance of true manhood, stiff, stately, to be jealously guarded from all defiling contact with common folk, securely shelved behind glass doors."

Giving makes us like the Giver of all good. It is blessed to receive from Him. It is more blessed to give to others. Giving calls into exercise that love to God and our fellow-men which is the fulfilling of the law.

II. Giving secures temporal prosperity.

God's providences are so adjusted that nature works for the liberal soul and against those who withhold their gifts. It is a law fixed and immutable, that "he that soweth sparingly shall reap also sparingly; he that soweth bountifully shall reap also bountifully." To this we have abundant testimony in the Scriptures: "Honor the Lord with thy substance, and the first fruits of all thine increase. So shall thy barns be filled with plenty and thy presses shall burst out with new wine." "There is that withholdeth more than is meet, but it tendeth to poverty." "The liberal soul shall be made fat, and he that watereth shall be watered also himself." "He that hath pity on the poor, lendeth to the Lord; and that which he hath given will he pay him again." "He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor." "Bring ye all the tithes into the storehouse, and prove me now herewith, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." These Scriptures have a meaning. You hear God himself saying:

"With what measure ye mete, it shall be measured to you again. Give and it shall be given unto you; good measure, pressed down, shaken together, and running over." The facts justify the claim. Look at the retributions of Providence! I remember a professing Christian who on a certain year withheld his hand from giving. During that year he lost $1,000 in bad debts. Why had he not rather contributed that $1,000 to God's cause and had the forces of Providence working in his favor? I remember a Christian farmer who concluded that money contributed was lost, and on a certain year refused to give. That year two of his finest horses died, valued at $600. How much better would it have been for him to have contributed that $600 to God's cause and had the forces of Providence working in his favor? I remember a Christian merchant who became disgusted with the management of missions and refused to give a mite from his abundance. Shortly after a midnight fire destroyed his property to the amount of $10,000. How much better it would have been for him to have cheerfully contributed $10,000 and had the forces of Providence working in his favor. I knew a wealthy man, who became provoked at his pastor for preaching the Bible law of giving, and withdrew his support and demanded that his pastor resign. For several years that man has been under suspension and his wealth has been measurably sunken in a street car railroad which fell into the hands of a receiver. There is a nature of things that works against those who withhold

God's gifts. It is equally true that God's providences favor the benevolent. Jacob adopted and practiced the divine rule of systematic giving. And while he went out of his father's house empty, presently he returned full and loaded with wealth. Andrew Fuller says the poor people of Glasgow used to say: "David Dale gives his money by sho'elsful, and God Almighty sho'els it back again."

III. Giving is the heaven-ordained means of sustaining the Redeemer's Kingdom.

When a nation is in war she must have funds to maintain her army. Our revolutionary statesmen were often at their wit's end to find how to get adequate supplies for so exhausting a war, without absorbing the means and alienating the hearts of the people. During the late war Secretary Chase advised a plan of gathering into the public treasury the needed percentage of the existing wealth of the people. Now the Kingdom of the Lord Jesus Christ has declared war upon the kingdoms of the world, and demanded unconditional surrender. "The Captain of our salvation" has organized an army, sworn into service, "the soldiers of the cross," and given them the banner of the covenant. This war must be self-sustaining. The Redeemer's plan is adequate. 1. All must give. "Let every one." Not the large donations of the rich few, but the small contributions of every believer, are the resources. 2. Systematic giving. "On the first day of the week." This connects giving with religious worship. It also establishes the law of periodicity.